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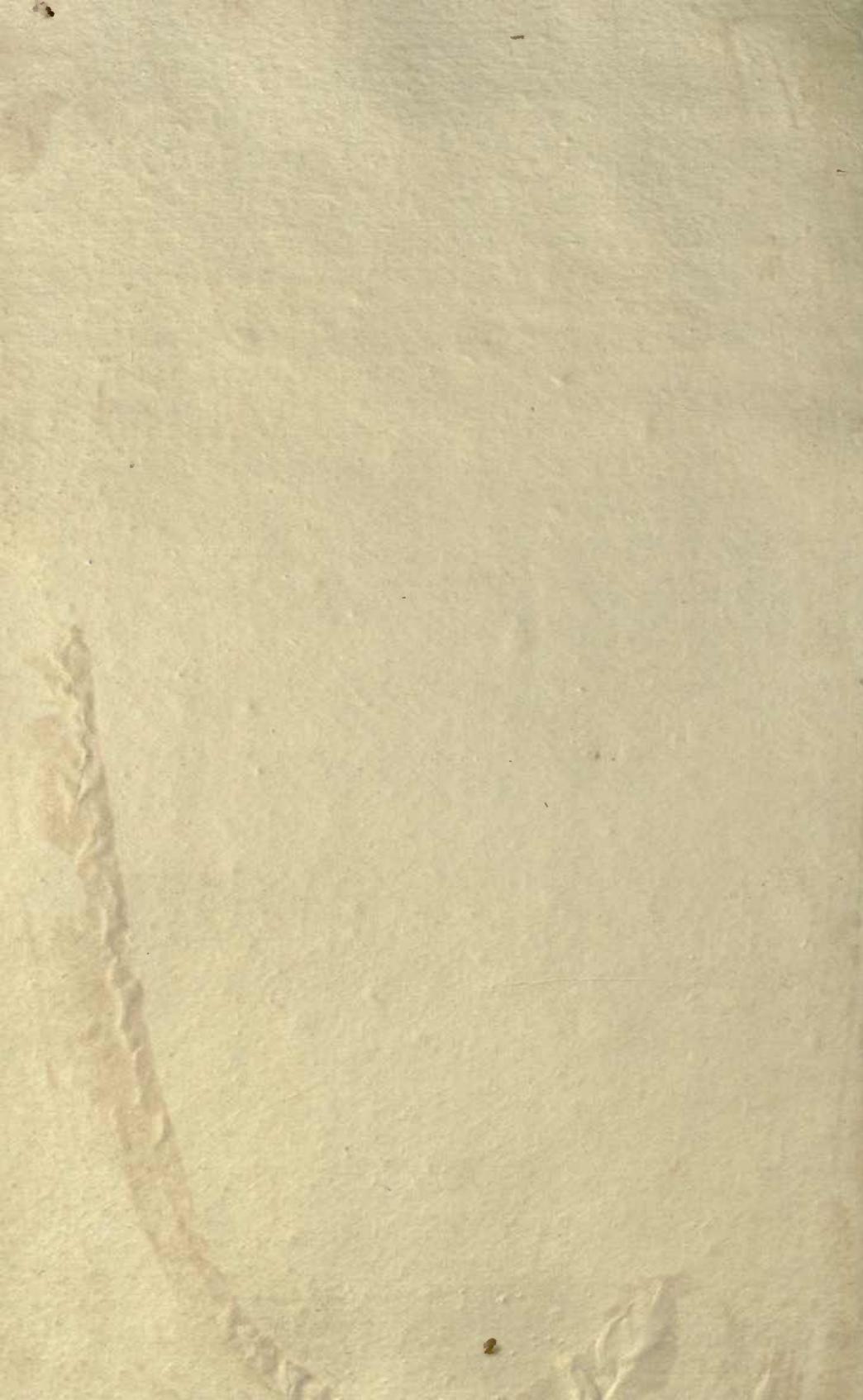
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PĀLI READER



MAUNG TIN

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A PĀLI READER

WITH NOTES

BY

MAUNG TIN, M.A.,

Professor of Pali, Rangoon College.

2ND EDITION.

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A P A L I R E A D E R

WITH NOTES

27

BY W. C. GRIFFIN

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27

P R E F A C E .

The present Pāli Reader has been prepared with the approval of the Director of Public Instruction, Burma, for the Anglo-Vernacular High School Final Examination. It contains selections from the Jātakas (Buddhist Birth Stories) and Maṅgalasutta (sermon on blessings) in common with the old course, which it supersedes. In place of the first five Chapters of Dipavaṁsa (Chronicle of Ceylon) of the old course, the present reader includes Lokanīti (Worldly behaviour), Kapirājacariya, Sasapaṇḍitacariya (conduct of the money-king and of the wise hare), Metta Sutta (sermon on love) and Siṅgālovāda Suttanta (sermon on advice to Siṅgāla). It will thus be seen that care has been taken to select those pieces which have a distinct moral value apart from their place in the development of the literature. Lokanīti is the only one which is not in the three Piṭakas but its high standard of morality and its pithy stanzas have won a great popularity in Burma. Indeed, it has been included at the express wish of the Burman Buddhists.

It is hoped that the Present Reader will satisfy the needs of Burma better than the old course. The Dipavaṁsa selections, without taking into consideration the legendary nature of the subject-matter, are not suitable for beginners in Pāli.

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6th December 1918. }

M. T.

CONTENTS.

	PAGE.
I.—Jātaka Selections—	
1. Sūṇsumāra Jātaka	1
2. Vānarinda „	2
3. Baka „	3
4. Nigrodhamiga „	5
5. Sihacamma „	8
6. Ulūka „	9
7. Kurungamiga „	10
8. Javasakuṇa „	11
9. Sasa „	12
10. Matakabhatta „	15
11. Bāveru „	16
12. Valāhassa „	17
13. Catudvāra „	19
14. Suppāraka „	21
15. Silānisam̄sa „	25
16. Cammasāṭaka „	26
17. Ucchaṅga „	27
18. Vedabbha „	29
19. Dadhvāhana „	31
20. Mahāsilava „	35
21. Rājovāda „	39
22. Makhādeva „	41
II.—Lokanīti—	
Chapter I.—The Wise Man	43
„ II.—The Good Man	45
„ III.—The Evil-doer	47
„ IV.—Friendship	47
„ V.—Woman	48
„ VI.—Kings	49
„ VII.—Miscellaneous	51

	PAGE.
III.—Cariyāpiṭaka Selections—	
1. Kapirājacariya	53
2. Sasapaṇḍitacariya	53
IV.—Khuddakapāṭha Selections—	
1. Maṅgala Sutta	54
2. Metta Sutta	55
V.—Dīgha Nikāya Selection : Siṅgālovāda Suttanta	57
VI.—Notes on the Jātakas	67
" " Lokanīti	72
" " Kapirājacariya	84
" " Sasapaṇḍitacariya	84
" " Maṅgala Sutta	85
" " Metta Sutta	87
" " Siṅgālovāda Suttanta	89

Abbreviations of Texts collated and mentioned in the foot-notes.

A.=Andersen's Pali Reader.

B.=Burmese MSS.

P. T. S.=Pali Text Society's Edition.

I. SUMSUMĀRA¹-JĀTAKĀ.

Atite Bārāṇasiyām Brahmadatte rajjām kārente Himavantapadese Bodhisatto kapiyoniyām nibbattitvā nāgabalo thāmasampanno mahā-sariro sobhaggappatto hutvā Gaṅgānivattane araññāyatane vāsamā kap-pesi. Tadā Gaṅgāya eko suṁsumāro² vasi. Ath' assa bhariyā Bodhi-sattassa sarirām disvā tassa hadayamāñse dohaļām uppādetvā suṁ-sumāram āha: „aham sāmi etassa kapirājassa³ hadayamāñsam khāditukāmā” ti. „Bhadde, mayām jalagocarā, esa thalagocaro, tam⁴ kathām gaṇhitum sakkhissāmā” ’ti. „Yena tena⁵ upāyena gaṇha, sace na labhissāmi marissāmīti”. „Tena hi mā bhāyi, atth' eko upāyo ti khādāpessāmī tam tassa hadayamāñsam” ti suṁsumāriṁ samassāsetvā Bodhisattassa Gaṅgāya pāniyām pivitvā Gaṅgātire⁶ nisinnakāle santikām gantvā evam āha: „vānarinda, imasmiṁ padese kadali⁷ phalāni khādanto kiṁ tvām ciṇaṭṭhāne yeva carasi, pāra-Gaṅgāya ambalabujādīnam¹⁵ madhuraphalānam anto n' atthi, kin te tattha gantvā phalāphalam khāditum na vatṭatiti”. „Kumbhilarāja, Gaṅgā mahodakā⁸ vittiṇṇā kathām tattha gamissāmīti”. „Sace gacchasi aham tam mama piṭṭhim āropetvā nessāmīti”. So tam saddahitvā „sādhū” ti sampaṭicchi⁹. „Tena hi ehi, piṭṭhim me abhirūhā” ’ti ca vutte tam abhirūhi. Suṁ-sumāro thokaṁ netvā udake osidāpesi. Bodhisatto „samma, udake maṁ osidāpesi, kin nu kho etan” ti āha. „Nāhan tam dhamme su-dhammatāya gahetvā gacchāmi, bhariyāya pana me tava hadayamāñse dohaļo uppanno, tam aham tāva hadayām khādāpetukāmo” ti. „Samma, kathentena te sundaram kataṁ, sace hi amhākām udare hadayām bhaveyya sākhaggesu carantānam cuṇṇavicuṇṇam bhaveyyā” ’ti. „Ka-hām pana tumhe ṭhapethā” ’ti. Bodhisatto avidūre ekām udumbaram

1 B. Saṁsumāra.

2 B. susu—throughout.

3 B.—kāmo.

4 A. kin ti tam.

5 B. kenaci.

6 B. Gaṅgāya tire.

7 A. kasata.

8 A. mahodikā.

9 A.—tvā.

pakkaphalapiñdisacchannam¹ dassento „pass' etāni amhākām hadayāni etasmim² udumbare olambantiti“. „Sace me hadayām dassasi ahan tam na māressāmīti“. „Tena hi mām³ ettha⁴ nehi⁵, ahan te rukkhe olambantaṁ dassāmīti“. So tam ādāya tattha agamāsi. Bodhisatto 5 tassa piṭṭhito uppatitvā udumbararukkhe nisiditvā „samma bālasum-
sumāra, imesam sattānam hadayām nāma rukkhagge hotī saññī ahosi,
bālo si, ahan tam vañcemi⁶, tam⁷ phalāphalam⁸ tavam-eva⁹ hotu, sariram
eva pana te mahantam, paññā pana n' atthiti“ vatvā imam atthaṁ
pakāsento imā gāthā avoca :

10 Alām me¹⁰ tehi⁶ ambehi jambūhi panasehi ca
yāni pāraṁ samuddassa, varām mayham¹¹ udumbaro.
Mahatī vata te bondi, na ca paññā tadūpikā,
sumsumāra, vañcito si,⁷ gaccha dāni yathāsukhan ti.

Sumsumāro sahassām parājito viya dukkhī dummano pajjhāyanto
15 attano⁸ nivesanātthānam eva gato.

2. VANARINDA-JĀTAKA.

Atite Bārāṇasiyām Brahmadatte rajjaṁ kārente Bodhisatto kapi-
yoniyām nibbattityā vuddhim anvāya assapotakappamāṇo⁹ thāmasam-
panno ekacaro hutvā naditire viharati. Tassā pana nadiyā vemajjhe eko
20 dip¹⁰ko nānappakārehi ambapanasādīhi phalarukkhehi sampanno. Bo-
dhisatto nāgabalo thāmasampanno nadiyā orimatirato uppatitvā—
dipakassa orato nadimajjhe eko piṭṭhipāsāṇo atthi—tasmim¹¹ nipatati,
tato uppatitvā tasmim¹² dipake patati. Tattha nānappakārāni phalāni
khāditvā sāyām ten' eva upāyena paccāgantvā attano vasanātthāne
25 vasitvā punadivase pi tath' eva karoti. Iminā niyāmena tattha vāsaṁ
kappeti. Tasmiṁ pana kāle eko kumbhilo sapajāpatiko tassā nadiyā
vasati. Tassa sā¹³ bhariyā Bodhisattān¹⁴ aparāparam¹⁵ gacchantaṁ disvā
Bodhisattassa hadayamaṁse dohaṁ¹⁶ uppādetvā kumbhilām āha :
,mayham¹⁷ kho ayya imassa vānarindassa hadayamaṁse dohalo up-
30 panno“ ti. Kumbhilo „sādhlu bhadde¹⁸ lacchasīti“ vatvā „ajja tam sāyām
dipakato āgacchantam eva gañhissāmīti“ gantvā piṭṭhipāsāṇe nipaggi.
Bodhisatto divasām caritvā sāyanhasamaye dipake ṭhito va pāsānam

1 A.—sampannam.

6 A. etehi.

2 A. ekasmim.

7 B. me si.

3 A. ettha nehi mām.

8 B. va attano.

4 A. vañcesim.

9 A. assapotappamāno.

5 A. tava phalāphalam tam eva.

10 B. omits,

11 A. hoti.

oloketvā „ayam pāśāṇo idāni uccataro khāyati, kin nu khol kāraṇan“ ti cintesi. Tassa kira udakappamāṇañ cā pāśāṇappamāṇañ ca suvavatthā pitam eva, ten' assa etad ahosi: „ajjā imissā nadiyā udakam n' eva hāyati na ca vadḍhati, atha ca panāyam pāśāṇo mahā hutvā paññāyati kacci nu kho ettha mayham gahaṇatthāya kumbhilo nipanno“ ti so „vīmaṁsāmi tāva nan“ ti tatth' eva ṭhatvā pāśāṇena saddhim kathento viya „bho pāśāṇā“ ti vatvā paṭivacanam alabhanto yavatātiyam „bho pāśāṇā“ ti āha. „Pāśāṇo kiṁ paṭivacanam na dassatiti“ puna pi naṁ vānaro „kiṁ bho pāśāṇa ajja mayham paṭivacanam na desīti“ āha. Kumbhilo sutvāl „addhā aññesu divasesu ayam pāśāṇo vānarindassa pa-¹⁰ ṭivacanam adāsi, dassāmi dāni 'ssa paṭivacanan“ ti cintetvā „kiṁ bho vānarindā“ ti āha. „Ko sitvan“ ti. „Aham kumbhilo“ ti. „Kimattham ettha nipanno sīti“ vuttel „tava hadayamaṁsam patthayamāno“ ti. Bodhisatto cintesi: „añño me gamanamaggo n' atthi, ajja mayā esa kumbhilo vañcetabbo“ ti. Atha naṁ evam āha: “samma kumbhila,¹⁵ aham attānam tuyham pariccajissāmi, tvam mukham vivaritvā marū tava santikam āgatakāle gaṇhāhitī“. Kumbhilānam hi mukhe² vivaṭe akkhī³ ni nimilanti. So tam kāraṇam asallakkhetvā mukham vivari, ath' assa akkhini pidahiṁsu⁴. So mukham vivaritvā akkhini nimiletvā nipajji Bodhisatto tathābhāvam ḥatvā dīpakā: uppatito gantvā kumbhilassa²⁰ matthake⁵ akkamitvā tato uppatito vijjullatā viya vijjotamāno paratire atthāsi. Kumbhilo tam acchariyam disvā „imina vānarindena atiacchariyam⁶ katan“ ti cintetvā „bho vānarida, imasmim loke catūhi dhammehi samannāgato puggalo paccāmitte abhibhavati,⁷ te sabbe pi tuyham abbhantare atthi, maññe“ ti vatvā imam gātham āha:²⁵

Yass' ete caturo dhammā vānarinda yathā tava
saccam dhammo dhitī cāgo diṭṭham so ativattatī.

Evaṁ kumbhilo Bodhisattam pasamītivā attano vasanaṭṭhanam gato.

3. BAKA-JĀTAKA.

Atite ekasmim araññāyatane Bodhisatto aññataram padumasaram³⁰ nissāya ṭhite varāṇarukkhe⁷ devatā⁷ hutvā nibbatti. Tadā aññatara-smim nātimahante sare nīdāghasamaye udakam mandam ahosi, bahū c' ettha macchā honti. Ath' eko bako te macche disvā „eken' upāyena ime macche vañcetvā khādissāmiti“ gantvā udakapariyante cintento

1 A. Omit.

4 A. matthakam.

2 A. mukkha.

5 A. atiaccherakam.

3 A. pithiyimsu.

6 B. abhibhavati.

7 A. rukkhe rukkhadevatā.

nisidi. Atha nām¹ macchā disvā „kiñ ayya cintento nisinno sīti“ puc-chim̄su. „Tumhākām cintento nisinno ‘mhitī“. „Kīm² amhākām³ cintesi ayyā“ ’ti. „Imasmim sare udakām parittām gocaro ca mando niḍāgho ca mahanto, ‘idān’ ime macchā kīm nāma karissantī“ tumhā-⁴ kām cintento nisinno ‘mhitī“. Atha kīm karoma ayyā“ ’ti. „Tumhe sare mayham vacanām kareyyātha aham vo ekekām mukhatundakena gahetvā ekām pañcavāñçapadumasañchanām mahāsaram netvā vissaj-jeyyan“ ’ti. „Ayya, pañhamakappikato pañthāya macchānām cintana-kabako nāma n’ atthi, tvām amhesu ekekām khāditukāmo sīti“. ‘Nā-⁵ haṁ tumhe mayham saddahante khādissāmi, sare pana sarassa atthi-bhāvaṁ mayham na saddahatha ekām macchaṁ mayā saddhiṁ saram passitūm pesethā“ ’ti. Macchā tassa saddahitvā „ayam jale pi thale pi samatho“ ti ekām kāla⁶mahāmaccham adām̄su: „imam gahetvā gacchathā“ ’ti. So tam gahetvā netvā sare vissajjetvā sabbām saram⁷ dassetvā puna ānetvā tesam macchānām santike vissajjesi. So tesam macchānām sarassa⁸ sampattiṁ vannesi. Te tassī kathām sutvā gan-tūkām hutvā „sādhū ayya, amhe gañhitvā gacchāhitī“ āhaṁsu. Bako pañhānan tam kāla⁶mahāmaccham eva gahetvā saratirām netvā saram⁹ dassetvā saratire jāte varanarukkhe niliyitvā tam viṭapantare pakkhi-pitvā turēdena vijjhanto jīvitakkhayām pāpetvā māṁsaṁ khāditvā kaṇ-¹⁰ take rukkhamūle pātetvā puna gantvā „vissaṭṭho me so maccho, añño āgacchatū“ ’ti eten’ upāyena ekekām gahetvā sabbe¹⁰ macche¹¹ khāditvā puna āgato ekamaccham pi nāddasa. Eko pan’ ettha kakkaṭako ava-siṭṭho. Bako tam pi khāditukāmo hutvā „bho kakkaṭaka, mayā sabbe¹² te macchā netvā padumasañchanne mahāsare vissajjītā, ehi tam pi nes-sāmīti“. „Mām gahetvā gacchānto kathām gañhissasīti“. „Dasitvā gañhissāmīti“. „Tvām evam gahetvā gacchānto mām pātessasi, nāhan tayā saddhiṁ gamissāmīti“. „Mā bhāyi, ahan tam sugahitām gahetvā gamissāmīti“. Kakkaṭako cintesi: „imassa macche netvā sare vissajja¹³ naṁ nāma n’ atthi, sare pana mām sare vissajjessati icc-etaṁ kusalaṁ, noce vissajjessati givām assa chinditvā jīvitām harissāmīti“.¹⁴ Atha nām evam āha: „samma baka, na kho tvām sugahitām gahetuṁ sakkhissasi, amhākām pana gahañām sugahitām,⁷ sac’ āhaṁ alehi⁸ tava givām ga-hetuṁ labhissāmī tava givām sugahitām katvā tayā saddhiṁ gamissā-

1 A. taṁ.

5 A. sabbamacchake.

2 A. Amhākām kīm.

6 B. māressāmīti.

3 A. kāna.

7 A. sugahañām.

4 B. sara.

8 A. aleja.

miti". So tam „vañcetukāmo esa man“ ti ajānanto „sādhū“ 'ti sam-patičchi. Kakkaṭako attano alehi kammārasañdāsenā viya tassa givāṁ sugahitam̄ katvā „idāni gacchā“ 'ti āha. So tam netvā saram̄ das-setvā varāṇarukkhābhīmukho pāyāsi. Kakkaṭako āha: „mātula, ayāṁ saro etto, tvāṁ pana ito kiṁ nesīti“. Bako pi' ssa² „na² te² mātulo² 5 aham², na³ bhaginiputto³ si vataṁ me tvān“ ti vatvā „tvāṁ 'esa mām ukkhipitvā vicaranto mayham̄ dāso' ti saññaṁ karosi, maññe, pass' etam̄ varāṇarukkhamūle kañṭakarāśīm, yathā me te sabbamacchā khāditā tam pi tath' eva khādissāmīti“ āha. Kakkaṭako „ete macchā attano bālatāya tayā khāditā, aham̄ pana te mām khāditum̄ na dassāmi, tañ ñeva pana 10 vināsām̄ pāpessāmi, tvāṁ hi bālatāya mayā vañcitabhāvām̄ na jānāsi, marantā ubho pi marissāma, aham⁴ te sīsaṁ chinditvā bhūmiyām khipis sāmīti“ vatvā sañdāsenā viya alehi tassa givāṁ nippilesi. So vivaṭenaṁ mukhena akkhihi assunā paggharantena⁶ maraṇabhayatajjito „sāmi, ahan tam na khādissāmi, jīvitām̄ me dehīti“ āha. „Yadi evāṁ otaritvā 15 sarasmīm mām vissajjehiti“. So nivattitvā saram eva otaritvā kakkaṭakām̄ sarapariyante pañkapiṭṭhe ṭhapesi. Kakkaṭako kattarikāyā kumudanājām̄ kappento viya tassa givāṁ kappetvā udakām̄ pāvisi. Tam acchariyām̄ disvā varāṇerukkhe adhivatthā devatā sādhukāram̄ dadamānā vanām̄ unnādayamānā madhurassarena imām̄ gātham̄ āha: 20

Naccanta⁷ nikatippañño nikatyā sukhā edhati
ārādhe⁸ nikatippañño bako kakkaṭakā-m-ivā ti.

4. NIGRODHAMIGA-JĀTAKA.

Atite Bārāṇasiyaṁ Brahmadatte rajjam̄ kārayamāne Bodhisatto migayoniyām paṭisandhim̄ gaṇhi. So mātukucchito nikkhanto suvaṇṇa- 25 vaṇṇo ahosi, akkhini c' assa⁹ mañiguļasadisāni ahesum̄, siṅgāni rajatā-dāmavaṇṇāni¹⁰, mukham̄ rattakambalapuñjavanṇām̄, hatthapādapari-yantā lākhārasaparikammakatā¹¹ viya, vāladhi cāmarissa¹² viya ahōsi, sariraṁ pan' assa mahantaṁ assapotakappamāṇām̄ ahosi. So pañcasā tamiga-parivāro arāññe vāsām kappesi nāmena Nigrodhamigarājā nāma. 30 Avidūre pan' assa añño pi pañcasatamigaparivāro Sākhamigo nāma vasati; so pi suvaṇṇavāṇṇo va ahosi. Tena samayena Bārāṇasirājā

1 A. omits.

7 A. Nāccanta.

2 A. „piyamātulako.

8 B. ārādheti.

3 A. atibhaginiputto

9 B. pan' assa.

4 A. esa.

10 A. rajatavaṇṇāni.

5 A. vattak atē

11 A. omits rasa.

6 B.—tehi.

12 A. camarassa.

migavadhapasuto hoti, vinā maṁsenā na bhūjati, manussānam kam-macchedam katvā sabbe negamajānapade sannipātētvā devasikam migavaṁ gacchatī. Manussā cintesūn: „ayaṁ rājā amhākam kam-macchedam karoti, yan nūna mayaṁ uyyāne migānam nivāpam vāpitvā 5 pāniyam sampādetvā bahumige uyyāne pavesetvā dvāram bandhitvā rañño niyyādemā“ ’ti. Te sabbe uyyāne migānam² nivāpatināni³ ropetvā udakaṁ sampādetvā dvāram yojāpetvā nāgare ādāya muggarādinānā-vudhahatthā⁴ araññam pavisitvā mige pariyesamānā „majhe thite mige gaṇhissāmā“ ’ti yojanamattam tānām parikkhipitvā samkhipamānā 10 Nigrodhamiga-Sākhamigānam vasanaṭtānām majhe katvā parikkhipīmsu. Atha tam migagaṇam disvā rukkhagumbādayo ca bhūmiñ ca muggarehi paharantā migagaṇam vasana⁵ tānāto niharitvā asisattidha-nuādini āvudhāni uggiritvā mahānādam nadantā tam migagaṇam uyyānam pavesetvā dvāram pidhāya rājānam upasamkamitvā „deva, 15 nibaddham migavaṁ gacchantā amhākam kammaṁ nāsetha, amhehi arāññato mige ānetvā tumhākam uyyānam pūritam, ito paṭṭhāya tesam māṁsam khādathā⁶“ ’ti rājānam āpucchitvā pakkamīmsu. Rājā tesam vacanām sutvā uyyānam gantvā mige olokento dve suvaṇṇamige disvā tesam abhayam adāsi. Tato paṭṭhāya pana 20 kadāci sāmām gantvā ekamigām vijjhītī āneti, kadāci ’ssa bhattakārako gantvā vijjhītī āharati. Migā dhanum disvā va maraṇabheyena tajjītā palāyanti, dve tayo pahāre labhitvā kilamanti pi gilānāpi honti maraṇam pi pāpuṇanti. Migagaṇā⁷ tam pavattim Bodhisattassa ārocesum⁸. So Sākham pakkosāpetvā āha: „samma, bahū 25 migā nassanti, ekaṁsenā maritabbe sati ito paṭṭhāya mā kaṇdena mige vijjhāntu, dhammadgaṇḍikātthāne⁹ migānam vāro hotu, ekadivasam mama parisāya vāro pāpuṇātu, ekadivasam tava parisāya vāro¹⁰ pāpuṇātu¹¹, vārappatto migo gantvā dhammadgaṇḍikāya givām¹² ṭhāpetvā nipajjatu, evam sante migā kilantā¹³ na bhavissantī“ . So „sādhū“ ’ti 30 sampaṭicchi. Tato paṭṭhāya vārappatto va migo gantvā dhammadgaṇḍikāya givām ṭhāpetvā nipajjati. Bhattakārako āgantvā tattha nippakkam eva gahetvā gacchatī. Ath’ ekadivasam Sākhamigāsa pari-sāya ekissā gabbhinimigiyā vāro pāpuṇi.. Sā Sākham upasamkamitvā

1 B. ṭhāpetvā.

6 B. khādāhi.

2 A. omits.

7 A.—gaṇo.

3 A.—nam.

8 A.—si.

4 B. vākuramuggarādīni ādāya
āvudhahatthā.

9 B. dhammabhan.

5 A. gahana.

10 B. omits.

3

12 A. vāpitā.

11 A. sisam.

„sāmi, aham pi gabbhini, puttakam vijāyitvā dye janā vāram gamis-sāma, mayhaṁ vāram atikkamehīti“ āha. So „na sakkā tava vāram aññesam pāpetuṁ, tvam eva tuyhaṁ vārami jānissasi, gacchāhīti“ āha. Sā tassa santikā anugahām alabhamāna Bodhisattam upasāmukamitvā tam attham ārocesi. So tassā vacanam sutvā „hotu, gaccha tvam 5 ahan te vāram atikkamessāmīti“ sayam gantvā dhammadgaṇḍikāya sīsaṁ katvā nipajji. Bhattachārō tam disvā „laddhābhayo migarājā gaṇḍikāya nipanno, kin nu kāraṇan“ ti vegena gantvā rañño ārocesi. Rājā tāvad eva ratham āruyha mahantena parivārena āgantvā Bodhi-sattam disvā āha: „samma migarāja, nanu mayā tuyhaṁ abhayam 10 dinnam, kasmā tvam idha nipanno“ ti. „Mahārāja, gabbhīni migī āgantvā ‘mama vāram aññassa pāpehīti‘ āha, na sakkā kho pana mayā ekassa² maraṇadukkham aññassa upari pakhipituṁ, sv-āhaṁ attano jivitam tassā datvā tassā santikā³ maraṇam gahetvā idha nipanno, mā aññam kiñci āsāmkittha mahārājā“ ’ti. Rājā āha: „sāmi su-15 vanṇavanṇamigarāja, mayā tādiso khantimettānuddayasampanno man-nussepi na diṭṭhapubbo, tena te pasanno ’smi, uṭṭhehi, tuyhañ cā tassā ca abhayam dammīti“. „Dvihi abhaye laddhe avasesā kiṁ ka-rißanti narindā“ ’ti. „Avasesānam pi abhayam dammi sāmīti“. „Ma-hārāja, evam pi uyyāne yeva migā abhayam labhissanti, sesā kiṁ ka-20 rißantīti“. „Etesam pi abhayam dammi sāmīti“. „Mahārāja, migā tāva abhayam labhissanti⁴, sesā catuppadā kiṁ karissantīti“. „Etesam pi abhayam dammi sāmīti“. „Mahārāja, catuppadā tāva abhayam labhissanti⁴, dvijaganā kiṁ karissantīti“. „Etesam pi dammi sāmīti“. „Mahārāja, dvijaganā tāva abhayam labhissanti, udake vasantā macchā 25 kiṁ karissantīti“. „Etesam pi abhayam dammi sāmīti“. Evam Mahāsatto rājānam sabbasattānam abhayam yācitvā uṭṭhāya rājānam pañcasu silesu patiṭṭhāpetvā „dhammaṁ cara mahārāja, mātāpitūsu puttadhitāsu brāhmaṇagahapatikesu negamajānapadesu dhammaṁ ca-ranto samaṁ caranto kāyassa bhedā sugatim saggam lokam gamissa 30 sīti“ rañño Buddhalīlhāya dhammaṁ desetvā katipāham uyyāne vasitvā rañño ovādam datvā migagaṇaparivuto araññam pāvisi. Sāpi kho migadhenu pupphakanṇikasadisam puttām vijāyi. So kiłamāno Sākha-migassa santikam gacchat. Atha naṁ mātā tassa santikam gacchan-tam disvā „putta, ito paṭṭhāya mā etassa santikam gaccha, Nigrodhass’ 35 eva santikam gaccheyyāsīti“ ovādantī imam gātham āha:

1 A. pattaṁ.

2 B. etissā.

3 A. santakam.

4 A. labhantu.

Nigrodham eva seveyya, na Sākham upasamvase,

Nigrodhasmim mataṁ seyyo yañce Sākhasmiṁ jivitan ti.

Tato paṭṭhāya ca pana abhayaladdhakā migā manusānam sassāni khādanti. Manussā „laddhābhaya īme migā“ ti paharitum vā palā-
5 petum na visahanti. Te rājaṅgaṇe sannipatitvā rañño tam atthām ārocesum. Rājā „mayā pasannena Nigrodhāmīvaraṭa varo dinnō, ahaṁ rajjam jaheyyam na ca tam paṭiññām bhindāmīl, na koci mama vijite mige paharitum labhatiti“. Nigrodhāmīgo tam pavattim sutvā migagaṇam sannipātāpetvā, „ito paṭṭhāya paresam sassam khāditum 10 na labhissathā²“ 'ti mige ovaditvā manussānam ārocāpesi: „ito paṭṭhāya sassakārakanussā sassarakkhanatthām vatim mā karontu, khettām pana āvijjhītā paññasaññām bandhantū“ 'ti. Tato paṭṭhāya kira khettēsu paññabandhanasaññām udapādi, tato paṭṭhāya paññasaññām atikkamanakamigo nāma n' atthi, ayaṁ kira nesam Bodhisat-
6 tato laddhaovādo. Evaṁ migagaṇam ovaditvā Bodhisatto yāvatāyukām ṭhatvā saddhiṁ mige hi yathākammam gato. Rājāpi Bodhisattassa ovāde ṭhatvā puññāni katvā yathākammam gato.

5. SīHACAMMA. JĀTAKA.

Atite Bārāṇasiyām Brahmadatte rajjam kārente Bodhisatto kassa-
20 kakule nibbattitvā vayappatto kasikamma jīvikaṁ kappesi. Tasmiṁ kāle eko vāñijo⁴ gadrabhabhārakena vohāram karonto vicarati. So gatagataṭṭhāne gadrabhassa piṭṭhīto bhandikām otāretvā gadrabham sīhacamma pārupitvā sāliyavakhettesu vissajjeti. Khettarakkhakā tam disvā siho ti saññāya upasamkamitum na sakkonti. Ath' ekadiva-
25 sam so vāñijo ekasmim gāmadvāre nivāsam gahetvā pātarāsam pacā. Pento tato gadrabhaṁ sīhacammam pārupitvā yavakhettaṁ vissajjesi. Khettarakkhakā siho ti saññāya tam upagantuṁ⁵ asakkontā geham gantvā khettasāmikānam⁶ ārocesum. Sakalagāmāvāsino āvudhāni gahetvā saṁkhe dhamentā bheriyo vādentā khettasamīpaṁ gantvā 30 unnadiṁsu. Gadrabho maraṇabhayabhiṭo gadrabharavam rāvi. Ath' assa gadrabhabhāvam ḡatvā Bodhisatto paṭhamam gātham āha :

N'etam sīhassa nāditam vyaggħassa⁷ na⁷ ca⁷ dipino,
pāruto sīhacamma jammo nadati gadrabho ti.

Gāmāvāsino pi tassa gadrabhabhāvam ḡatvā aṭṭhini bhañjantā
35 pothetvā sīhacammam ādāya agamaṁsu. Atha so vāñijo āgantvā tam vyasanappattam gadrabham disvā dutiyam gātham āha :

1 A. gacchatha. 2 A. labhathā. 3 A. vāretyā. 4. B. vanijo throughout.
5 B. upasamkamitum. 6 A. omits. 7. A. na vyaggħassa na.

Ciram pi kho tam khādeyya gadrabho haritam yavam
pāruto sihacamma, ravamāno ca dūsayitī.

Tasmim evam kathentel yeva gadrabho tatth' eva nippanno² mari,
vanijo pi tam pahaya pakkami.

6. ULŪKA-JĀTAKA.

Atite paṭhamakappe³ manussā sannipatitvā ekam abhirūpam
sobhaggappattam ācāra⁴sampannam sabbākāraparipuṇṇam purisam
gahetvā rājānam kariṣsu, catuppadāpi sannipatitvā ekam sīham
rājānam kariṣsu, mahāsamudde macchā Ānandam nāma maccham
rājānam akāisu. Tato sakunagaṇā Himavantapadese ekasmim piṭ-¹⁰
ṭhipāsāne sannipatitvā „manussesu rājā paññāyati tathā catuppadesu
c' eva macchesu ca, amhākam pan' antare rājā nāma n' atthi, appatis-
savāso nāma na vaṭṭati, amhākam pi rājānam laddhūm vaṭṭati, ekam
rājaṭṭhāne ṭhapetabbayuttakam jānāthā“ ti te tādisam sakunam oloka-
yamāna ekam ulukam roctvā „ayam no ruccatiti“ āhaṁsu. Ath' eko¹⁵
sakuṇo sabbesam ajjhāsayagahaṇattham tikkhattum sāvesi. Tassa
sāventassa dve sāvanā adhivāsetvā tatiyasāvanāya eko kāko utṭhāya
„akkuddhassa⁵ tāva⁶ tassa⁷ imasmim rājābhisekakāle evarūpam mukham
bhavati⁸, kuddhassa kīdisam bhavissatiti, iminā hi kuddhena olokita
mayam tattakapale pakkhittalona⁹ viya tattha tatth' eva bhijjissāma,²⁰
imam rājānam kātum mayham na ruccatiti“ imam attham pakāsetum
paṭhamam gātham āha :

Sabbehi kira nātihi kosiya issaro kato
sace nātihi anuññāto bhaṇeyy' āhaṁ ekavācikan⁷ ti.

Atha nam anujānantā⁸ sakunā dutiyam gātham āhaṁsu :

Bhaṇa samma anuññāto attham dhammañ ca kevalam,
santi hi daharā pakkhi paññāvanto jutindharā ti.

So evam anuññāto tatiyam gātham āha :

Na me ruccati bhaddante⁹ ulukassābhisecanam,
akuddhassa mukham pāssa, katham kuddho karissatiti.

So evam vatvā „mayham na ruccati, mayham na ruccatiti“ viravanto
ākāse uppati. Uluko pi nam utṭhāya anubandhi. Tato paṭṭhāya te

1 A. vadante.

4 A. āṇā—

7 A. ekavāciyan.

2 A. omits.

5 A. tiṭṭha tāv, etassa.

8 A. anuññātaitā.

3 A. paṭhamakappikā. 6 A.—tilā. 9 A. bhaddam vo.

aññamaññam veram bandhiṁsu. Sakuṇā suvaṇṇaham̄sam rājānam
katvā pakkamiṁsu.

7. KARUṄGAMIGA-JĀTAKA.

Atite Bārāṇasiyām Brahmadatte rajjam kārente Bodhisatto kurun-
gamigo hutvā araññe ekassa sarassa avidūre ekasmim gumbe vāsam
kappesi. Tass' eva sarassa avidūre ekasmim rukkhagge satapatto
nisidi, sarasmim pana kacchapo vāsam kappesi. Evaṁ te tayo pi
sahāyā aññamaññam piyasamvāsam vasiṁsu. Ath' eko migaluddako
araññe caranto pāniyatthe Bodhisattassa padavalañjam disvā lohani-
10 galasadisam̄l vaddhamayam̄l pāsam̄ odḍetvā agamāsi. Bodhisatto pāni-
yaṁ pātum āgato paṭhamayāme yeva pāse bajjhityā baddharāvam̄ ravi.
Tassa tena saddena rukkhato satapatto udakato ca kacchapo āgantvā
„kin nu kho kātabban“ ti mantayiṁsu. Atha satapatto kacchapam
āmantetvā „samma, tava dantā atthi, tvam̄ imam̄ pāsam̄ chinda, aham̄
15 gantvā yathā so nāgacchatī tathā karissāmi, evam̄ amhehi dvīhi pi
kataparakkamena sahāyo no jīvitam̄ labhissatiti“ imam̄ attham̄ pakā-
sento paṭhamam̄ gātham̄ āha :

Ingha vaddhamayam̄ pāsam̄ chinda dantehi kacchapa,
aham̄ tathā karissāmi yathā n' ehitī luddako ti.

20 Kacchapo cammavarattam khāditum ārabhi. Satapatto luddassa vasa-
nagāmaṁ gato, avidūre rukkhe2 nisidi2. Luddo paccusakāle yeva sattim
gahetvā nikhami. Sakuṇo tassa nikhamanabhāvam̄ īnatvā vassitvā
pakkhe pappoṭhetvā tam̄ puredvārena nikhamantam̄ mukhe pahari.
Luddo „kālakanṇisakuṇen“ amhi pahaṭo“ ti nivattitvā thokam̄ sayitvā
25 puna sattim gahetvā utṭhāsi. Sakuṇo „ayam̄ paṭhamam̄ puredvārena
nikkhanto, idāni pacchimadvārena nikhamissatiti“ īnatvā gantvā pacchi-
magehe nisidi. Luddo pi „puredvārena me nikhamantena kālakanṇi-
sakuṇo diṭṭho, idāni pacchimadvārena nikhamissāmīti“ pacchimadvāre-
na nikhami. Sakuṇo puna vassitvā gantvā, mukhe pahari. Luddo
30 puna pi kālakanṇisakuṇena pahaṭo „na 'dāni2 me esa nikhamitum
detiti“ nivattitvā yāva aruṇuggananā sayitvā aruṇavelāya sattim gahe-
tvā nikhami. Sakuṇo vegena gantvā „luddo āgacchatiti“ Bodhisat-
tassa kathesi. Tasmim̄ khaṇe kacchapena ekam eva vaddham̄ ṭhapetvā
sesavarattā khāditā honti, dantā pan' assa patanākārappattā jātā, muk-

1 B. lohanāngalasadisam̄ vattamayam̄.

2 A, omits.

haṁ lohitamakkhitam. Bodhisatto luddaputtam sattim gahetvā asanive
gena āgacchantaṁ disvā tam vaddham chinditvā vanam pāvisi. Sakuṇo
rukkhagge nisidi. Kacchapam gahetvāl pasibbake pakkhipitvā ekasmim khānuke
laggesi. Bodhisatto nivattitvā olokento kacchappa gahitabhāvam 5
ñatvā,, mel sahāyassa jivitadānam dassāmīti“ dubbalo viya hutvā ludda-
sa attānam dassesi. So „dubbalo esa bhavissati, māressāmi nan“ ti
sattim ādāya anubandhi. Bodhisatto nātidūre nāccāsanne gacchanto
tam ādāya araññam pāvisi, dūram gatabhāvam ñatvā padam vañcetvā
aññena maggena vātavegena gantvā siñgena pasibbakam ukkhipitvā 10
bhūmiyam pātetvā phāletvā kacchapaṁ nihari. Satapatto pi rukkhā
otari. Bodhisatto dvinnam pi ovādam dadamāno „ahaṁ tumhe nissāya
jivitam labhim, tumhehi pi sahāyassa kattabbaṁ mayhaṁ kataṁ, idāni
luddo āgantvā tumhe gañheyya, tasmā samma satapatta tvam attano
puttake gahetvā aññattha yāhi, tvaṁ pi² samma kacchapa udakam 15
pavisā“ 'ti āha. Te tathā akāinsu.

Kacchapo pāvisī vārim, kuruṅgo pāvisī vanam,
sātappato dumaggamhā dūre putte apānayitī.

Luddo tam ṭhānam āgantvā kacchapaṁ³ apassitvā chinnapasibbakam
gahetvā, domanassappatto attano geham agamāsi. Te pi tayo sahāyā 20
yāvajivam vissāsam abhinditvā⁴ yathākammaṁ gatā.

8. JAVASAKUNA⁵ JĀTAKA.

Atite-Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto Hima-
vantapadese rukkhakoṭṭhakasakuṇo hutvā nibbatti. Ath' ekassa sihassa
maṁsam khādantassa aṭṭhi gale laggi, galō uddhumāyi, gocaram ga- 25
hitum na sakkoti, kharā vedanā vattanti. Atha nam so sakuṇo go-
carapasuto disvā sākhāya nilino „kin te samma dukkhan“ ti pucchi.
So tam attham ācikkhi. „Ahan te samma etam aṭṭhim apaneyyam,
bhayena pana te mukham pavisitum na visahāmi, khādeyyāsi pi man“
ti. „Mā bhāyi samma, nāhan tam khādāmi, jivitam me dehiti“. So 30
„sādhū“ 'ti tam vāmapassena⁶ nipajjāpetvā „ko jānāti ko⁷ passati?
kim⁷ bhavissatiti?“ cintetvā yathā mukham pidahitum na sakkoti tathā
tassa adharoṭṭhe ca uttaroṭṭhe ca dañḍakam ṭhapetvā mukham pavisitvā

1 A. omits

2 A. hi.

3 A. kañci

4 A. achinditvā

5 B. omits;java
... 6 A. omits;vāma

7 A. kim pesa karissatiti.

aṭṭhikoṭim tuṇḍena pahari. Aṭṭhi patitvā gataṁ. So aṭṭhim pātētvā sihassa mukhato nikhamanto daṇḍakam tuṇḍena paharitvā pātentō nikhamitvā sākhagge niliyi. Sīho nirogo hutvā ekadivasam vanamahisaṁ vadhitvā khādati. Sakuṇo „vīmaṇissāmi nan“ ti tassa uparibhāge

5 sākhāya niliyitvā tena saddhiṁ sallapanto paṭhamam gātham āha :

Akaramhase te kiccam yaṁ balam ahuvamhase,
migarāja namo ty-atthu, api kiñci labhāmase.

Tam sutvā siho dutiyaṁ gātham īha :

Mama lohitabhakkhassa niccaṁ luddāni kubbato¹

10 dantantaragato santo taṁ bahuṁ yaṁ hi jivasiti.

Tam sutvā sakuṇo itarā dve gāthā abhāsi :

Akataññutān akattāram katassa patikārakam²
yasmīm kataññutā n'atthi—niratthā tassa sevanā.

Yassa sammukhaciṇneṇa mittadhammo na labbhati
15 anusuyyam anakkosam sañkam tamhā apakkame ti.

Evaṁ vatvā so sakuṇo pakkāmi.

9. SASA³-JĀTAKA.

Atite-Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto sasa-yoniyaṁ nibbattitvā araññe vasati. Tassa pana araññassa ekato pab-20 batapādo ekato nadi ekato paccantagāmako. Apare pi 'ssa tayo sahāyā ahesuṁ : makkaṭo sigālo uddo ti. Te cattāro pi pañditā ekato vasantā attano attano gocaraṭṭhāne gocaram gahetvā sāyaṇhasamaye ekato sannipatanti. Sasapandito „dānam dātabbaṁ, silam rakkhitab-
bam, uposathakammarūpāttabban“ ti tiṇṇam janānam ovādavasena 25 dhammam deseti. Te tassa ovādaṁ sampaticchitvā attano attano nivāsagumbam pavisitvā vasanti. Evaṁ⁴ kāle⁴ gacchante⁴ ekadivasam Bodhisatto ākāsam olokettvā candam disvā „sve uposathadivaso“ ti ṇatvā itare tayo āha : „sve uposatho, tumhe tayo pi janā silam samādiyitvā uposathikā hotha, sile patiṭṭhāya dinnadānam mahap-
30 phalam hoti, tasmā yācake sampatte tumhehi khāditabbāhārato datvā khādeyyāthā“ ti. Te „sādhū“ ti sampaticchitvā attano vasanaṭṭhānesu vasitvā punadivase tesu uddo pāto va „gocaram pariyesissāmīti“ nikhamitvā Gaṅgātiram gato. Ath' eko bālisiko⁵

1 B. krubbato.

3 B. sasapandīfa.

2 A. appatikārakam

4 B. omīta.

5 B. gāmavāvī.

satta rohitamacche uddharitvā valliyā āvuṇitvā netvā Gaṅgātire vālu-
kam¹ viyūhitvā paṭicchādetvā macche gaṇhanto adho Gaṅgam bhassi². Uddo macchagandham ghāyitvā vālukam viyūhitvā macche disvā nī-
haritvā „atthi nu kho imesam sāmiko“ ti tikkhattum ghoṣetvā sāmikam
apassanto vallikam³ dasitvā netvā attano vasanagumbe ṭhapetvā „velā-
yam eva khādissāmīti“ attano silam āvajjanto nipajji. Sigālo pi va-
sanatthānato⁴ nikkhāmitvā gocaram pariyesanto ekassa khettagopa-
kassa kuṭiyam dve māṁsasūlāni ekaṁ godham ekañ ca dadhivārakam
disvā „atthi nu kho etesam sāmiko“ ti tikkhattum ghoṣetvā sāmikam
adisvā dadhivārakassa uggahaṇarajjukam gīvāya pavesetvā māṁsasūle ca 10
godhañ ca mukhena dasitvā netvā attano sayanagumbe ṭhapetvā „velā-
yam eva khādissāmīti“ attano silam āvajjanto nipajji. Makkaṭo pi
vasanatthānato⁴ nikkhāmitvā⁵ vanasandam pavisitvā ambapiṇḍim āha-
ritvā attano⁶ vasanagumbe ṭhapetvā „velāyam eva khādissāmīti“ attano
silam āvajjanto nipajji. Bodhisatto pana „velāyam eva vasanatthānato⁴
nikkhāmitvā dabbatiṇāni khādissāmīti“ attano gumbe yeva nipanno
attano⁶ silam⁴ āvajjanto⁴ cintesi: „mama santikam āgatā⁶ yācakā⁶
tiṇām⁶ khāditum⁶ na⁶ sakkuṇeyyum⁶, tilataṇḍulādayo pi mayham n'
atthi, sace me santikam yācako āgacchissati attano sariramaṁsaṁ
dassāmīti.“ Tassa silatejena Sakkassa paṇḍukambalasilāsanam uṇhā-
kāram dassesi. So āvajjamāno imam kāraṇam disvā „sasārājam
vīmaṁsissāmīti“ paṭhamam uddassa vasanatthānam gantvā brāhmaṇ-
avesena aṭṭhāsi, „brāhmaṇa, kimattham ṭhito siti“ ca vutte „paṇḍita,
sace kiñci āhāram labheyyam uposathiko hutvā samanadhammam⁷
kareyyan“⁷ ti. So „sādhū, dassāmi te āhāran“ ti tena saddhiṁ salla-
panto paṭhamam gātham āha :

Satta me rohitā macchā udakā thalam ubbhatā,
idam brāhmaṇa me atthi, etam bhutvā vane vāsā ‘ti.

Brāhmaṇo „pag eva⁸ tāva hotu, pacchā jānissāmīti“ sigālassa santikam
gato, tenāpi „kimattham ṭhito siti“ vuite tath’ evāha. Sigālo „sādhū⁹
dassāmīti“ tena saddhiṁ sallapanto dutiyam gātham āha :

1 A. vālikāya.

5 A. etasa.

2 R. gacchi.

6 A. āgatānam yācakānam
tiṇāni dātuṇi nā sakkā.

3 A. valliyam.

7 B. vaseyyan.

4 A. omits.

8 A. pāto va.

Dussa me khettapālassa rattibhattam apābhataṁ,
māmsasūlā ca dve godhā ekañ ca dadhvārakam,
idam brāhmaṇa me atthi, etam bhutvā vane vasā' ti.

Brāhmaṇo „pageval tāva hotu, pacchā jānissāmīti“ makkaṭassa
5 santikam gato, tenāpi „kimattham ṭhito sīti“ vutte tath’ evāha. Mak-
kaṭo „sādhu dammīti“ tena saddhim sallapanto tatiyam gātham āha :

Ambapakkam² dakam² sītarām sītacchāyā³ manoramā⁴
idam brāhmaṇa me atthi, etam bhutvā vane vasā' ti.

Brāhmaṇo „pag eval tāva hotu, pacchā jānissāmīti“ sasapāṇḍitassa
10 santikam gato, tenāpi „kimattham ṭhito sīti“ vutte tath’ evāha. Tam
sutvā Bodhisatto somanassappatto „brāhmaṇa, suṭṭhu te kātam āhā-
ratthāya mama santikam āgacchantena, ajjāham mayā⁵ adinnapubbaṁ
dānam kassāmi, tvam pana sīlavā pāṇātipatām na karissasi, gaccha
brāhmaṇa⁶ nānādārūni⁶ saṅkāḍḍhitvā aṅgāre katvā mayham ārocehi,
15 aham attānam pariccajītvā aṅgārakūpe⁷ patissāmi, mama sarīre pakke
tvam māṁsaṁ khāditvā samaṇadhammaṁ kareyyāsīti“ tena saddhim
sallapanto catuttham gātham āha :

Na sasassa tilā atthi na muggā nāpi taṇḍulā,
imīnā agginā pakkam māmaṁ bhutvā vane vasā' ti.

20 Sakko tassa kathaṁ sutvā attano ānubhāvena īekam aṅgārarāsim mā-
petvā Bodhisattassa ārocesi. So dabbatiṇasayanato uṭṭhāya tattha
gantvā „sace me lomantaresu pāṇakā atthi te mā marīṁsū“ ti vatvā
tikkhattum sarīram vidhūnitvā sakalasarirām⁸ dānamukhe ṭhapetvā⁹
lamghitvā padumapuṇje¹⁰ rājahaṁso viya pamuditacitto aṅgārarāsimhi
25 pati. So pana aggi Bodhisattassa sarīre lomakūpamattam pi uṇhaṁ kātum
nāsakkhi, himagabbhaṁ paviṭṭho viya ahcsī. Atha Sakkam āmantetvā
„brāhmaṇa, tayā kato aggi atisitalo, mama sarīre lomakūpamattam pi
uṇhaṁ kātum na sakkoti, kiṁ nām’ etan“ ti āha. „Paṇḍita, nāhaṁ
brāhmaṇo, Sakko aham asmi tava vimāṁsanathāya āgato mhi¹¹ “ti.
80 „Sakka, tvam tāva tiṭṭha, sakalo pi ce lokasannivāso mām dānenā
vimaṁseyya n’ eva mel¹² adātukāmataṁ passeyyā“ ti Bodhisatto sīhanā-
daṁ nadi. Atha nam Sakko „sasapāṇḍita, tava guṇo sakalakappam

1 A. pāto va

2 A. ambapakk’ odakaṁ

3 A. sītacchāyām

4 A. manoramām

5 B. omits.

6 A. tāta dārūni

7 A.—gabbhe

8 A. saka—

5 A. datvā

10 B.—sare.

11 A. omits

12 B. mām.

pākaṭo hotū“ ti pabbatam piṇetvā pabbatarasam ādāya candamaṇḍale sasalakkhaṇam ālikhitvā Bodhisattam ānetvāl tasmiṁ vanasande tasmiṁ yeva vanagumbe taruṇadabbatinapiṭṭhe nipajjāpetvā atlano devaṭṭhānam² eva gato. Te pi cattāro paṇḍitā samaggāś sammoda-mānā silam pūretvā dānam³ datvā⁴ uposathakammaṁ katvā yathākam-⁵ mām gatā.

10. MATAKABHATTA-JĀTAKA.

Atite Bārāṇasiyam Brahmadatte rajjam kārente eko tiṇṇam vedānam pāragū disāpāmokkho ācariya;brāhmaṇo „matakabhattam dassāmīti“ ekam elakam gāhāpetvā antevāsike āha: „tātā, imam¹⁰ elakam nadim netvā nahāpetvā kanṭhe mālam parikkhipitvā pañcañ-gulikam datvā maṇḍetvā ānethā“ ’ti. Te „sādhū“ ’ti paṭisūṇitvā tam ādāya nadim gantvā nahāpetvā kanṭhe⁴ mālam⁴ parikkhipi tvā⁴ naditire ṭhapesum. So elako attano pubbakammam disvā „evarūpā nāma dukkhā ajja mucissāmīti“ somanassajāto mattikā¹⁵ ghaṭam bhindanto viya mahāhasitam hasitvā puna „ayam brāhmaṇo mām ghātetyā mayā laddham dukkham labhissatiti“ brāhmaṇe kāruṇñam uppādetvā mahantena saddena parodi. Atha nam te māṇavakā pucchimsu: „samma elaka, tvam mahāsaddena hasi c’ eva rodi ca, kena nu kāraṇena hasi, kena kāraṇena roditi“. „Tumhe mai²⁰ imam kāraṇam attano ācariyassa santike puccheyyāthā“ ’ti. Te tam ādāya gantvā idam kāraṇam ācariyassa ārocesum. Ācariyo tesam vacanam sutvā elakam pucchi: „kasmā tvam elaka hasi, kasmā roditi“. Elako attanā katakammaṁ jātissaraṇāṇena anussaritvā brāhmaṇassa kathesi: „aham brāhmaṇa pubbe tādiso va mantajjhāyakabrāhmaṇo²⁵ hutvā ‘matakabhattam dassāmīti’ elakam māretvā matakabhattam⁵ adāsim, sv-āham ekassa elakassa ghātitattā eken’ ūnesu pañcasu attabhāvasatesu sisacchedam pāpuṇim, ayam me koṭiyam ṭhito pañcasati-mo attabhāvo, sv-āham ‘ajja evarūpā dukkhā mucissāmīti’ somanasajāto iminā kāraṇena hasim, rodanto pana ‘aham tāva ekam elakam³⁰ māretvā pañcajātisatāni sisacchedadukkham patvā⁶ ajja tasmiā dukkhā mucissāmi, ayam pana brāhmaṇo mām māretvā aham viya pañcajāti-satāni sisacchedadukkham labhissatiti’ tayi kāruṇñena rodin“ ’ti.

1 A. āmantetvā
2 B. vassava—

3 A. ācariyo
4 A. maṇḍetvā

5 A. omits.
6 B. patto,

„Eļaka, mā bhāyi, nāhan tam māressāmīti“. „Brāhmaṇa, kiṁ vadesi, tayi mārente pi amārente pi na sakkā ajja mayā maraṇā muccitun“ ti. „Eļaka, mā bhāyi, ahan te ārakkham gahetvā tayā saddhiṁ yeva vicaris-sāmīti“. „Brāhmaṇa, appamattako tava ārakkho, mayā katapāpām 5 pana-mahantaṁ balavaṇ“ ti. Brāhmaṇo eļakam mūñcitvā „imam eļakam kassaci pi māretum na dassāmīl“ ’ti antevāsike ādāya eļāken’ eva saddhiṁ vicari. Eļako visaṭṭhamatto va ekaṁ pāsāṇapiṭṭham nissāya jātagumbe givām ukkhipitvā paṇḍāni khāditum āraddho. Tam khaṇam yeva tasmīn pāsāṇapiṭṭhe iasani patitā. Ekā pāsāṇasakalikā2 chijitvā 10 eļakassa pasāritagivāya patitvā sisam chindi. Mahājano sannipati. Tadā Bodhisatto tasmīm thāne rukkhadevatā hutvā nibbatto. So pas-santass’ eva tassa mahājanassa devatānubhāvena ākāse pallamkena nisiditvā „ime sattā evam pāpassa phalam jānamāna app-eva nāma pāṇātipātam na kareyyun“ ti madhurena sarena dhammaṁ desento 15 imam gātham āha:

Evaṁ ce sattā jāneyyūm ‘dukkh’ āyaṁ jātisambhavo’
na pāṇo pāṇinam haññe, pāṇaghātī hi socatī.

Evaṁ Mahāsatto nirayabhayena tajjetvā dhammaṁ desesi. Manussā tam dhammalesanam sutvā nirayabhayabhitā pāṇātipātā viramiṁsu. 20 Bodhisatto pi dhammaṁ desetvā mahājanam sile “patiṭṭhāpetvā yathā-kammaṁ gato. Mahājano pi Bodhisattassa ovāde ṭhatvā dānādīni puññāni katvā devanagaram puresi.

II. BĀVERU-JĀTAKA.

Atite Bārāṇasiyam Brahmađatte rajjaṁ kārente Bodhisatto mora-25 yoniyam nibbattitvā vuddhim anvāya sobhaggappatto araññe vicari. Tadā ekacce vāpijā disākākam gahetvā nāvāya Bāveruraṭṭham agamaṁ-su. Tasmīm kira kāle Bāveruraṭṭhe sakunā nāma n’ atthi. Āgatāgatā 30 raṭṭhavāsino tam kūpagge³ nisinnam disvā „passath’ imassa chavivaṇ-nām galapariyosānam mukhatuṇḍakam maṇikuṇḍalasadisāni⁴ akkhiniti“ 80 kākam eva pasāmsitvā te vāpijake āhaṁsu: „imam ayyā⁵ sakunam am-hākam detha, amhākam hi iminā attho, tumhe attano raṭṭhe aññam

1 A. dassāmā
2 B.—pappaṭikā

3 B. sakunā pacchike
4 A. manjuṣa—

5 A. ayyo

labhissathā¹ 'ti. „Tena hi mūlena gaṇhathā² 'ti. „Kahāpañena no dethā³ 'ti. „Na demā⁴ 'ti. Anupubbena vadḍhetvā „satena dethā⁵ 'ti vutte „amhākaiñ esa bahupakāro, tumhehi pana saddhīm metti hotu⁶ 'ti kahāpañasatañ gahetvā adamīsu. Tel tamīl gahetvāl suvanna-pañjare pakkhipitvā nānappakārena macchamañsenā c' eva phalā-phalehi⁷ ca paṭijaggimīsu. Aññesam sakunānam avijjamānaṭṭhāne dasahi asaddhammehi samannāgato kāko lābhaggayasaggappatto ahosi. Punavāre te vāñijā ekamī mora⁸rājānam gahetvā yathā accharāsaddena vassati pānipphārasaddena naccati evamī sikkhāpetvā Bāveruraṭṭham agamañsu. So mahājane sənnipatite nāvāya dhure ṭhatvā pakkhe 10 vidhūnitvā madhurassarañ nicchāretvā nacci. Manussā tamī disvā somanassajātā „etamī ayyā⁹ sobhaggappattam susikkhitasakuṇarājānam amhākamī dethā¹⁰ 'ti āhañsu. „Amhehi paṭhamamīl kāko āñito, tam ganhittha, idāni etamī morarājānam āñayimha, etam pi yācatha, tum-hākaiñ rat̄he sakunām nāma gahetvā āgantuñ na sakkā¹¹ 'ti. „Hotu 15 ayyā¹², attano rat̄he aññām labhissatha, imamī no dethā¹³ 'ti mūlam vadḍhetvā sahassena gaṇhiñsu. Atha namī sattaratanavicitte pañjare ṭhapetvā macchamañsa phalāphalehi c' eva madhulājasakkharāpāna-kādihi ca paṭijaggiñsu. Mayūrarājā lābhaggayasaggappatto jāto. Tassāgatakālato paṭṭhāya kākassa lābhasakkāro parihāyi, koci piñ namī 20 oloketum pi na icchi. Kāko khādaniyabhojaniyam alabhamāno kākā 'ti vassanto gantvā ukkārabhūmiyam otaritvā¹⁴ gocaramī gaṇhi¹⁵.

Adassanena morassa sikhino mañjubhāñino
kākamī tattha apūjesumī mañsenā ca phalena ca.
Yadā ca sarasampanno moro Bāverum āgamā
atha lābho ca sakkāro vāyasassa ahāyatha.

Yāva n' uppajjati Buddho dhammarājā pabhañkarō
tāva aññe apūjesumī puthū samañabrahmāne.
Yadā ca sarasampanno Buddho dhammañ adesayi
atha lābho ca sakkāro titthiyānañ ahāyathā 'ti.

25

30

12. VALĀHASSA⁷-JĀTAKA.

Atite Tambapaññidipe Sirisavañthun nāma yakkhanagaram ahosi. Taitha yakkhiniyo vasiñsu. Tā bhinnanāvānañ vāñijānam⁵ āgatakale

1 B.—omits.

3 A. mayūra.

5 L. omits

7 B. valāhaka,

2 A.—ena.

4 A. ayya.

6 A. otari.

alaṅkatapaṭiyattā khādaniyam bhojaniyam gāhāpetvā dāsigaṇapari-
 vutā dārake aṅkenādāya vāñije upasaṅkamanti. Tesam „manussāvā-
 samūl āgat’ amhā“ ’ti sañjānanatthaṁ tattha tattha kasigorakkhādīni
 karonte manusse gogane sunakhe ti evam ādīni dassenti, vāñijānam
 5 santikām gantvā „imam yāguṇam pivatha, bhattam bhuñjatha, khādaniyam
 khādathā“ ’ti vadanti. Vāñijā ajānātā tāhi dinnam paribhuñjanti.
 Atha tesam khāditvā bhuñjitvā vissamitakāle paṭisanthāram karonti.
 „Tumhe katthavāsikā, kuto āgatā, kaham gacchissatha, kena kammena
 idhāgat’ athā“ ’ti pucchanti, „bhinnanāvā hutvā idhāgat’ amhā“ ’ti
 10 vutte ca „sādhu ayyā, amhākām pi sāmikānam nāvam abhirūhitvā gatā-
 nam tīpi sañvaccharāni atikkantāni, te matā bhāvissanti, tumhe pi vāñijā
 yeva, mayam tumhākām pādaparicārikā bhavissamā“ ’ti vatvā te vāñije
 itthikuttahāvabhāvavilāsehi² palobhetvā yakkhanagaram netvā sace
 paṭhamagahitā manussā atti te devasaṅkhaličāya bandhitvā kāraṇaghā-
 15 re pakkhipanti. Attano vasanaṭṭhāne bhinnanāvamanusse alabbantiyo
 pana parato Kalyāniṁ orato Nāgadipan ti evam samuddatirām anusañ-
 caranti³, ayaṁ tāsam dhammatā. Ath’ ekadivasam pañcasatā bhinna-
 nāvā vāñijā tāsam nagarasamipe uttarim̄su. Tā tesam santikām gan-
 tvā palobhetvā yakkhanagaram ānetvā paṭhamagahitamanusse deva-
 20 saṅkhaličāya bandhitvā kāraṇaghare pakkhipitvā jeṭhayakkhini jeṭha-
 vāñijām sesā sese ti tā pañcasatā yakkhiniyo te pañcasate vāñije attano
 sāmike akāṁsu. Atha sā jeṭhayakkhini rattibhāge vāñije niddam gate
 uṭṭhāya gantvā kāraṇaghare manusse māretvā māṁsaṁ khādityā
 āgacchatī. Sesāpi tath’ eva karonti. Jeṭhayakkhiniyā manussa-
 25 māṁsaṁ khādityā āgatakāle sariram sītalām hoti. Jeṭhayavāñijo parigan-
 hanto tassā yakkhinibhāvam īnatvā „imā pañcasatāpi yakkhiniyo bhavis-
 santi, amhehi palāyitum vaṭṭatīti“ punadivase pāto va mukhadhovanat-
 thāya gantvā sesavāñijānam ārocesi: „imā yakkhiniyo na mānusitthiyo⁴,
 aññesam bhinnanāvānam āgatakāle te sāmike katvā amhe khādissanti,
 30 amheś itoś palāyissamā⁵ ’ti tesu pañcasatesu⁶ addhateyyasatā „mayam
 etā vijahitum na sakkhissāma, tumhe gacchatha, mayam na palāyissamā“
 ’ti āhaṁsu. Jeṭhayavāñijo attano vacanakare addhateyyasate gabetvā
 tāsatā bhito palāyi. Tasmiṁ pana kāle Bodhisatto valāhaka⁷ssayoni-
 yam nibbatti, sabbaseto kālakāsi⁸ muñjakeso iddhimā vehāsaṅgamo
 35 ahosi. So Himavantato ākāse uppatisvā Tambapanṇidipam gantvā

1 A. manussavāsām.

4 A. mānusiyō.

7 A. omits

2 B. itthikuttahāvabhāvavilāsehi.

5 A. etha amhe.

8 A. valāha.

3 A. anuvicaranti.

6 A. palāyamā.

9 A. kāka—

tattha Tambapaññisare pallale sayañjatasālim khāditvā gacchati, evam gacchanto va „janapadām gantukāmā atthi, janapadām gantukāmā atthiti“ tikkhattum karunāya paribhāvitum mānusivācam bhāsatī. Te bodhisattassāl vacanām sutvā upasañkamitvā añjalim paggayha „sāmi, mayañ janapadām gamissāmā“ ’ti āhamiñsu. „Tena hi mayham piñthim abhirūhathā“ ti. Ath’ ekacce abhirūhiñsu ekacce vāladhim gañhiñsu ekacce añjalim paggahetvā aññhañsu yeva. Bodhisatto antamaso añjalim paggahetvā thite sabbe pi te addhateyyasate vāñije attano ānubhāvena janapadām netvā sakasakañthānesu patiñthāpetvā attano vasanañthānam agamāsi. Tāpi kho yakkhiniyo aññesam āgatakāle te 10 tattha ohinake addhateyyasate manusse vadhitvā khādiñsu.

13. CATUDVĀRA-JĀTAKA.

Atite Kassapa-dasabalassa kāle Bārāñasiyam asitikoñivibhavassa setthino putto Mittavindako nāma abosi. Tassa mātāpitaro sotāpannā ahesum, so pana dussilo assaddho. Atha nañ aparabhāge pitari 15 kālakate mātā kuñumbañ vicārenti āha: „tāta, tayā dullabhamanus-sañtam laddham, dānam dehi, sīlam rakkha, uposathakammañ karohi² dhammañ sunñāhīti“. „Amma, na mayham dānādihi attho, mā mām kiñci avaca, aham yathākammañ gamissāmīti“ evam vadantam pi nañ ekadivasam punñamuposathadivase mātā āha: „tāta, ajja abhilakkhito 20 mahāuposathadivaso, ajja uposathañ samādiyitvā vihāram gantvā sabarattim dhammañ sutvā ehi, aham te sahassam dassāmīti“. So „sādhū“ ’ti dhanalobhena uposathañ samādiyitvā bhuttapātarāso vihāram gantvā divasam vitināmetvā rattim yathā ekam pi dhammapadām kaññam³ na paharati⁴ tathā ekasmim padese nipajjitvā niddam 25 okkamitvā punadivase pāto va mukham dhovitvā geham gantvā nisidi. Mātā pan’ assa „ajja me putto dhammañ sutvā pāto va dhammakathikatheram ādāya āgamissatīti“ yāgum khādaniyam bhojaniyam patiyādetvā āsanañ paññāpetvā tassāgamanam patimānenī tam eka- 30 kam āgatañ disvā „tāta, dhammakathiko kena nānīto“ ti vatyā „na mayham dhammakathiken’ attho“ ’ti vutte „tena hi yāgum pivā“ ’ti āha. So „tumhehi mayham sahassam paññutam, tam tāva me detha, pacchā pivissāmīti“ āha. „Piva tāta, pacchā gañhissasiti“. „Gahetvā

1 A. tassa.

2 A. kara.

3 B. kanne.

4 B. paharati.

va pivissāmīti". Atha' assa mātā sahassabhaṇḍikām purato ṭhapesi. So yāgum pivitvā sahassabhaṇḍikām gahetvā vohāram karonto nacirass' eva vīsam satasahassam uppādesi. Ath' assa etad ahosi: „nāvām upaṭṭhapetvā vohāram karissāmīti". So nāvām upaṭṭhapetvā „amma, ēham nāvāya vohāram karissāmīti" āha. Atha nam mātā „tvām tāta ekaputtako, imasmim ghare dhanam pi bahum, samuddo anekādinavo mā gamīti" vāresi. So „aham gamissām' eva, na sakkā mañ vāretun" ti vatvā „aham tāta vāressāmīti" mātarā hatthe gahito hatham vissajjāpetvā mātarām paharitvā pātetvā antaram katvā gantvā nāvāya 10 samuddam pakkhandi. Nāvā sattame divase Mittavindakām nissāya samuddapiṭhe niccalā aṭṭhāsi. Kālakanṇīsalākā vāriyamānāl Mittavindakass' eva hatthe tikkhattum pati. Ath' assa ulumpam datvā „iñam ekam nissāya bahū mā vinassantū" 'ti tam samuddapiṭhe² khipiṁsu, tāvad eva nāvā javena mahā³ samuddam pakkhandi. So pi ulumpe nipajjivā 15 ekam dipam pāpuṇi. Tattha phalikavimāne catasso vemānika³ petiyo addasa. Tā sattāham dukkham anubhavanti sattāham sukhām. So tāhi saddhim sattāham dibbasampattiṁ anubhavi. Atha nam tā dukkhānubhavanatthāya gacchamānā „sāmi, mayam sattame divase āgamissāma, yāva mayam āgacchāma tāva anukkaṇṭhamāno idh' eva 20 vasā" 'ti vatvā ap³agamaṁsu. So taṇhāvasiko hutvā tasmiṁ yeva phalake nipajjivtā puna samuddapiṭhena gacchanto aparam pi dipam patvā tattha rajatavimāne aṭṭha vemānika³ petiyo disvā eten' eva upāyena aparasmim dipake mañivimāne soļasa aparasmim dipake³ kanakavimāne dvattimisa vemānikaspetiyo disvā tāhi saddhim dibbasampattiṁ 25 anubhavitvā tāsam pi dukkham anubhavitum gatakale puna samuddapiṭhena gacchanto ekam pākāraparikkhittam catudvāram nagaram addasa, ussadani rayo kira so bahunnām nerayikasattānam kammakaraṇānubhavanaṭṭhānam, Mittavindakassa pana alāṅkatapaṭiyattām nagaram viya hutvā upaṭṭhāsi. So „imaṁ nagaram pavisitvā rājā bhavis- 30 sāmīti" cintetvā pavisitvā khuracakkam ukkipitvā sise³ paccamānam nerayikasattām addasa, ath' assa tam tassa sise khuracakkam padumam hutvā upaṭṭhāsi, ure pañcaṅgikabandhanam uracchadapasādhanam hutvā sarirato galantam lohitam lohitacandanavilepanam hutvā paridevanasaddo madhuragitasaddo hutvā upaṭṭhāsi. So tassa santikam gantvā 35 „bho purisa ciram tayā padumam dhāritam, dehi me etan" ti āha. „Samma, na-y-idām padumam, khuracakkam etan" ti. „Tvām mayham

adātukāmatāya evam vadasiti". Nerayikasatto cintesi: „mayham kammaṁ khīnam bhavissati, imināpi mayā viya mātarām paharitvā āgatena bhavitabbaṁ, dassāmi 'ssa khuracakkan" ti. Atha naṁ „ehi bho, gaṇha imaṁ paduman" ti vatvā khuracakkam tassa sise khipi, tam tassa matthakam pīmsamānaṁ bhassi. Tasminn khaṇe Mittavindako 5 tassa khuracakkabhbāvaṁ ūtvā „taval khuracakkam gaṇhal, tava khuracakkam gaṇhā" 'ti vedanāmatto paridevi. Itaro antaradhāyi.

14. SUPPĀRARA-JĀTAKA..

Atite Bharuraṭṭhe² Bharuājā² nāma raijam kāresi. Bharukacchaṁ nāma paṭṭanagāmo ahosi. Tadā Bodhisatto Bharukacche niyyāmakajeṭ- 10 ṭhassautto hutvā nibbatti pāsādiko suvaṇṇavaṇṇo. Suppārakakumāro ti 'ssa nāmaṁ karim̄su. So mahantena parivārena vadḍhanto sojasa-vassakāle yeva niyyāmakasippe nipphattim patvā aparabhāge pitu acca-yena niyyāmakajeṭṭhako hutvā niyyāmakakammam akāsi, paṇḍito ūṇā-sampanno ahosi, tena ārūlhanāvāya vyāpatti nāma n' atthi. Tassa 15 aparabhāge loṇajalapahaṭāni dve pi cakkhūni nassim̄su. So tato paṭṭhāya niyyāmakajeṭṭhako hutvāpi niyyāmakakammam akatvā „rājānam nissāya jivissāmī" rājānam upasānkami. Atha naṁ rājā agghāpani-yakamme ṭhapesi. Tato paṭṭhāya rañño hatthiratanam assaratanam muttasāra-maṇisārādini agghāpeti. Ath' ekadivasam „rañño maṅgalā- 20 hatthī bhavissatī" kālapāsāṇakūṭavaṇṇam ekam vāraṇam ānesum. Tam disvā rājā „paṇḍitassa dassethā" 'ti āha. Atha naṁ tassa sanitikam nayim̄su. So hatthena tassa sarirām parimajjityā³ „nāyam maṅgalahatthī bhavitum anucchaviko, pacchāvāmanakadhātuko esa, etam hi mātā vijāyamānā aṅgena⁴ paṭicchitum nāsakkhi, tasmā bhūmiyā²⁵ patitvā pacchimapādehi vāmanakadhātuko jāto⁵ "ti āha. Hatthim ga-hetvā āgate pucchim̄su. Te „saccām paṇḍito kathetī" vadim̄su. Tam kāraṇam rājā sutvā tuṭṭho tassa aṭṭha kahāpaṇe dāpesi. Pun' ekadivasam „rañño maṅgalasso bhavissatī" ekam assam ānayim̄su. Tam pi rājā paṇḍitassa sanitikam pesesi. So hatthena parāmasitvā 30 „ayaṁ maṅgalasso bhavitum na yutto, etassa hi jātadivase yeva mātā mari, tasmā mātū khīram alabbhanto na sammā vadḍhito" ti āha. Sāpi 'ssa kathā saccā va ahosi. Tam pi sutvā rājā tussitvā aṭṭh' eva-

¹ B., omits.

² B. kururaṭṭhe kururājā.

³ A. parimadditvā,

⁴ A. aṁsena.

⁵ B. hoti.

kahāpaṇe dāpesi. Ath' ekadivasam, „maṅgalaratho bhavissatī“ ratham
āhariṁsu, tam pi rājā tasse santikam pesesi. So tam hatthena parā-
masitvā „ayaṁ ratho susirarukkhena kato, tasmā rañño nānucchaviko“
ti āha. Sāpi 'ssa kathā saccā va ahosi: Rājā tam pi sutvā aṭh' eva
5 kahāpaṇe dāpesi. Ath' assa kambalaratanam mahaggham ānayiṁsu.
Tam pi tess' eva pesesi. So hatthena parāmasitvā „imassa mūsi-
kacchinnam ekam thānam atthiti“ āha. Sodhentā tam disvā rañño
ārocesum. Rājā tussitvā aṭh' eva kahāpaṇe dāpesi. So cintesi:
„ayaṁ rājā evarūpāni pi acchariyāni disvā aṭh' eva kahāpaṇe dāpesi,
10 imassa dāyo nahāpitadāyo, nahāpitassa jātako bhavissati, kiṁ me eva-
rūpena rājupaṭṭhānena, attano vasanaṭṭhānam eva gamissāmīti“ so
Bharukacchapaṭṭanam eva paccāgami. Tasmim tattha vasante vāṇijā
nāvām sajetvā „kam niyyāmakam karissāmā“ 'ti mantentā „Suppā-
raka-paṇḍitena ārūlhanāvā na vyāpajjati, esa paṇḍito upāyakusalo,
15 andho samāno pi Suppāraka-paṇḍito va uttamo“ ti tam upasaṅkamitvā
„niyyāmako no hohiti“ vatvā „tāta, aham andho, kathaṁ niyyāmaka-
kammaṁ karissāmīti“ vutte „sāmi, andhāpi tumhe yeva amhākaṁ
uttamo“ ti punappuna yāciyamāno „sādhu tātā, tumhehi ārocitasāññāya
niyyāmako bhavissāmīti“ tesam nāvām abhirūhi. Nāvāl mahāsamuddam
20 Pakkhandi.² Nāvā satta divasāni nirupaddavā agamāsi, tato akālavātaṁ
uppajji, nāvā cattāro māse pakatisamuddapiṭhe vicaritvā Khuramālāsa-
muddam nāma pattā, tattha macchā manussasamānasarirā khuranāsā
udake ummujjanimujjam karonti. Vāṇijā te disvā Mahāsattam tassa
samuddassa nāmaṁ pucchantā paṭhamam gātham āhaṁsu:

25 Ummujjanti nimujjanti manussā khuranāsikā,
 Suppārakan tam pucchāma, samuddo katamo ayan ti.

Evam tehi puṭṭho Mahāsatto attano niyyāmaka-sutta na sāmāndetvā
dutiyaṁ gātham āha :

Bharukacchā payātānam vāṇijānam dhanesinam
30 nāvāya vippaṇaṭṭhāya Khuramālīti vuccatīti.

Tasmim pana samudde vajiram'ussannaṁshoti³. Māhāsatto „sac' āham
‘ayaṁ vajirasamuddo‘ ti evam etesam kathessāmi lobhena bahum
vajiram gaṇhitvā nāvām osidāpessantīti“ tesam anācikkhitvā va nāvām
laggāpetvā upāyen' ekam yottam gahetvā macchagahaṇaniyāmena

1 A. Te nāvāya.

5 A.—diṁsu.

3 A. uppajjati.

jālām khipāpetvā vajirasāram uddharitvā nāvāya pakkhipitvā anñam appagghabhañdam chaddāpesi. Nāvā tam samuddam atikkamitvā parato Aggimālam nāma gatā. So pajjalita-aggikkbandho viya majhantikasuriyo viya ca obhāsamūñcanto añthāsi. Vāñijā

Yathā aggīva suriyo va samuddo pañidissati,¹

Suppārakan tam pucchāma, samuddo katamo ayan ti

gāthāya tam pucchiñsu. Mahāsatto pi tesam anantaragāthāya kathesi :

Bharukacchā payātānam—pe—Aggimāliti vuccatiti.

Tasmim pana samudde suvaññam ussannam ahosi. Mahāsatto² purimanayen² eva² tato² pi² suvaññam gāhāpetvā nāvāya pakkhipāpesi.³ 10 Nāvā tam pi samuddam atikkamitvā khiram viya dadhim viya ca obhāsantañ Dādhimālam nāma samuddam pāpuñi. Vāñijā

Yathā dadhim va khiram va samuddo pañidissati¹ —pe—

gāthāya tassa nāmañ pucchiñsu. Mahāsatto anantaragāthāya ācikkhi :

Bharukacchā payātānam—pe—Dādhimāliti⁴ vuccatiti.

15

Tasmim pana samudde rajatañ ussannam ahosi.⁵ So tam pi upāyena gāhāpetvā nāvāya pakkhipāpesi. Nāvā tam pi samuddam atikkamitvā nīlakusatiñam viya sampannasassam iva ca obhāsamānam nīlavāññam Kusamālam nāma samuddam pāpuñi. Vāñijā

Yathā kuso va sasso va samuddo pañidissati¹ —pe—

20

gāthāya tassa pi nāmañ pucchiñsu. So anantaragāthāya ācikkhi :

Bharukacchā payātānam—pe—Kusamāliti vuccatiti.

Tasmim pana samudde nīlāñiratanam ussannam ahosi. So tam pi upāyena gāhāpetvā nāvāya pakkhipāpesi. Nāvā tam pi samuddam atikkamitvā nalavanañ viya ca veļuvanam viya ca khāyamānam Na- 25 lamālam nām samuddam pāpuñi. Vāñijā

Yathā nalo va veļum va samuddo pañidissati¹ —pe—

gāthāya tassa pi nāmañ pucchiñsu. Mahāsatto anantaragāthāya

kathesi :

Bharukacchā payātānam—pe—Nalamāliti vuccatiti.

30

Tasmim pana samudde masāragallam⁶ veļuriyam ussannam ahosi.⁶ So tam pi upāyena⁶ gāhāpetvā nāvāya pakkhipāpesi. Vāñijā Nalamālim

1 A. pañidissati and below.

2 B. So.

3 A. pakkhipi.

4 B. Khiramāliti.

5 A. omits

6 A. varīsarāga

atikkamantā Vaṭabhāmukhasamuddam nāma passim̄su, tattha udakam kaḍḍhitvā kaḍḍhitvā sabbatobhāgena uggacchati, tasmiin sabbatobhāgena uggatodakaṁ sabbatobhāgena ucchinnapapātalmaḥasobbho viya paññāyati, ūmyā uggatāya ekato papātāsadisam hoti, bhayajanano saddo 5 uppajjati sotāni bhindanto viya hadayaṁ phälento viya, taṁ disvā vāṇijā bhītatasitā

Mahābhayo bhim̄sanako samuddo suyyat' amānuso,
yathā sobbho papāto ca samuddo paṭidissati —pe—

gāthāya tassa nāmaṁ pucchiṁsu.

10 Bharukacchā payātānam—pe—Vaṭabhāmukhīti vuccatīti.

Bodhisatto anantaragāthāya tassa nāmaṁ ācikkhitvā „tātā, imam Vaṭabhāmukham samuddam pattā nivattitum samathā nāvā nāma n' atthi, ayam sampattanāvam nimujjāpetvā vināsam pāpetīti“ āha. Tañ ca nāvam satta manussasatāni abhirūhiṁsu, te sabbe maraṇabhayabhitā 15 ekappahāren' eva Avicimhi paccamānā sattā viya atikaruṇaravam 2 muñcim̄su. Mahāsatto „ṭhapetvā mām añño etesam sotthibhāvam kātum samattho nāma n' atthi, saccakiriyāya tesam sotthim karissāmiti“ cintetvā te āmantetvā „tātā, mām khippam gandhadakena nahāpetvā ahatavatthāni nivāsāpetvā suvaṇṇapātiṁ³ sajjetvā nāvāya 20 dhure ṭhapethā“ 'ti. Te vegena tathā kariṁsu, Mahāsatto ubhohi hatthehi suvaṇṇapātiṁ³gahetvā nāvāya dhure ṭhito saccakiriyām karonto osānagātham āha :

25 Yato sarāmī attānam yato patto 'smi viññutam

nābhijānāmī sañcicca ekapānaṁ pi him̄sitaṁ,

etenā saccavajjena sotthim nāvā nivattatū 'ti.

Cattāro māse videsam pakkhanda⁴nāvā nivattitvā iddhimā viya saccā. nubhāvena ekadivasen' eva Bharukacchapaṭṭanam agamāsi, gantvā ca pana thale pi aṭṭhūsabhamattam ṭhānam pakkhanditvā nāvikassa ghara-dvāre aṭṭhāsi. Mahāsatto tesam vāṇijānam suvaṇṇarajatamaṇippavāla-30 mutta⁵vajirāni bhājetvā adāsi, „ettakehi vo ratanehi alam, mā puna samuddam pavisithā“ 'ti ca tesam ovādām datvā yāvajivam dānādini puññāni katvā devapuraṁ püresi.

1 A. chinnatāta

2 A.—saram

3 A. puṇṇapātiṁ

4 A. pakkhantā

5 A. iddhā

6 A. omits mutta

15. SILĀNISAMĀ-JĀTAKA.

'Passa saddhāya sīlassā' 'ti. Idam Satthā Jetavane viharanto ekam
saddham upāsakaṁ ārabba kathesi. So kira saddho pasanno ariya-
sāvako ekadivasaṁ Jetavanam gacchanto sāyam Aciravatitiram gantvā
nāvike nāvam tire ṭhapetvā dhammasavanatthāya gate titthe nāvam 5
adisvā buddhārammaṇam pītiṁ gahetvā nadīm otari. Pādā udakamhi
na osidim̄su. So paṭhavitale gacchanto viya vemajjhām gatakāle vici
passi. Ath' assa buddhāraṇmaṇā pīti mandā jātā, pādā osiditum
ārabhim̄su. So punaṁ buddhārammaṇam pītiṁ daļham̄ katvā udaka-
piṭhen' eva gantvā Jetavanam pavisitvā Satthāram vandityā ekam- 10
antaṁ nisidi. Satthā tena saddhim paṭisanthāraṁ katvā „upāsakā
kacci maggam āgacchanto appakilamathena āgato sli“ pucchitvā
„bhante, buddhārammaṇam pītiṁ gahetvā udakapiṭhe patiṭham labhitva
paṭhavim maddanto viya āgato 'mbiti“ yutte „na kho upāsaka tvañ ñevā
Buddhaguṇe anussaritvā patiṭham laddho, pubbe pi upāsakā samudda- 15
majjhe nāvāya bhinnāya Buddhaguṇe anussarantā patiṭham labhim̄su“
'ti vatvā tena yācito atītam āhari:

Atite Kassapasammāsambuddhakāle sotāpanno ariyasāvako ekena
nahāpitakuṭumbikena saddhim nāvam abhirūhi. Tassa nahāpitassa
bhariyā „ayya, imassa sukhadukkhaṁ tava bhārō“ ti nahāpitam tassa 20
upāsakassa hatthe nikhipi. Athā sā nāvā sattame divase samudda-
majjhe bhinnā. Te pi dve janā ekasmim phalake nipannā ekam
dipakam pāpuṇim̄su. Tattha so nahāpito sakuṇo māretvā pacitvā khā-
danto upāsakassāpi deti. Upāsako „alam mayhan“ ti na khādati.
So cintesi „imasmiṁ thāne amhākam ṭhapetvā tīpi saraṇāni aññā pa- 25
tiṭhā n' attithi“ so tiṇṇam ratanānam guṇe anussari. Ath' assa anussa-
rantassa tasmim dipake nibbatto nāgarājā sariram mahānāvam katvā
māpesi. Samuddadevatā niyyāmako ahosi. Nāvā sattahi ratanehi
pūrayittha. Tayo kūpakā indanilamaṇimayā ahesum, suvaṇṇamayā²
añkārā, ² rajatamayāni yottāni, suvaṇṇamayāni yaṭṭhi-jiyāni.³ Samudda- 30
devatā nāvāya ṭhatvā „atthi Jambūdīpagāmikā“ ti ghosesi. Upāsako
„mayam gamissāmā“ 'ti āha. „Tena hi ehi, nāvam abhirūhā“ 'ti. So
nāvam abhirūhitvā nahāpitam pakkosi. Samuddadevatā „tuyham yeva
labbhati na etassā“ 'ti āha. „Kīmkāraṇā, ti. „Etassa silagūpācāro

1 A. pana

2 A. sovaṇṇamayo lañkāro.

3 A. padarāni.

n' atthi, tam kāraṇam, abam hi tuyham nāvam āharim na etassā" 'ti.
 „Hotu, abam attanā dinnadānenal rakkhitasile¹ bhāvitabhāvanāya
 etassa pattiṁ dammīti". Nahāpito „anumodāmi sāmlti" āha. Devatā
 „idāni gaṇhissāmlti" tam pi āropetvā ubho pi Jane samuddā nikkhametvā
 5 nadiyā Bārānasim gantvā attano ānubhāvena dvinnam pi tesam gehe
 dhanaṁ patiṭṭhāpetvā „pañditeh" eva nāma² saddhiṁ saṁsaggo nāma
 kātabbo ti, sace hi imassa nahāpitassa iminā upāsakena saddhiṁ saṁ-
 saggo nābhavissa³ samuddamajjhe yeva nassissā" 'ti pañditasāṁsag
 gassa guṇam kathayamānā imā gāthā avoca :

10 Passa saddhāya sīlassa cāgassa ca ayam phalam,
 nāgo nāvāya vaṇṇena saddham vahati upāsakam.
 Sabbhir eva samāsetha, sabbhi kubbetha santhavam,
 satam hi sannivāsenā sotthim gacchati nahāpito ti.

Evaṁ samuddadevatā ākāse ṭhatvā dhammaṁ desetvā ovaditvā nāga-
 15 rājānam gaṇhitvā attano vimānam eva agamāsi.

Satthā imam dhammadesanaṁ āharityā saccāni pakāsetvā jātakam
 amodhānesi : (saccapariyosāne upāsako sakadāgāmiphale patiṭṭhahi).
 dstadā sotāpanna-upāsako parinibbāyi, nāgarājā Sāriputto ahosi,⁴ samud
 adevatā abam evā" 'ti.

20 16. CAMMASĀTAKA-JĀTAKA.

‘Kalyāṇarūpo vatāyan’ ti. Idam Satthā Jetavane vibaranto cam-
 masātakam nāma paribbājakam ārabba kathesi. Tassa kira cammam
 eva⁵ nivāsanā ca pārupanā ca. So ekadivasam paribbājakārāmā
 nikkhemitvā Sāvatthiyam bhikkhāya caranto elakānam yujjhanaṭṭhānam
 25 sampāpuṇi. Elako tam disvā paharitukāmo osakki. Paribbājako „esa
 mayham apacitīm dassetīti" na paṭikkami. Elako vegeṇāgantvā tam
 ūrumhi paharitvā pātesi. Tassa tam asantapaggahakāraṇam bhikkhu-
 Saṅghe pākaṭam ahosi. Bhikkhū dhammasabhbāyam kathaṁ samuṭṭhā-
 pesum : „āvuso, cammasātaka-paribbājako asantapaggaham katvā vinā-
 30 sam patto" ti. Satthā āgantvā „kāya nu 'ttha bhikkhave etarahi kathāya
 sannisinnā" ti pucchitvā „imāya nāmā" 'ti vutte „na bhikkhave idān'
 eva pubbe p' esa asantapaggaham katvā vināsam patto" ti vatvā atitam
 āhari :

1 A. dinnadāne
 A. rakkhitasile.

3 B. omits,
 4 A. na bhavissa.

5 B. cammena.

Atite Bārāṇasiyāṁ Brahmādatte rajjam kārente Bodhisatto ekasmīm vāṇijakule nibbattitvā vāṇijjam karoti. Tadā eko cammasāṭako paribbājako Bārāṇasiyāṁ bhikkhāya caranto elakānam yujjhanaṭhānam patvāl elakām osakkantam disvā „apacitūm me karotīti“ saññāya¹ apaṭikkamitvā „imesam ettagānam manussānam antare eko² amhākām² 5 guṇam² na² jānātīti“ tassa añjaliṁ paggaṇhitvā ṭhito paṭhamam gātham āha :

Kalyāṇ rūpo vat' ayam catuppado subhaddako c' eva supesalo ca.
yo brāhmaṇam jātimantūpapannam apacāyatī meḍavaro yasassiti.
Tasmīm khaṇe³ āpaṇe³ nisinno paṇḍitavāṇijo tam paribbājakam nise- 10
dhento dutiyam gātham āha :

Mā brāhmaṇā ittaradassanena vissāsam āpajji catuppadassa,
daļhappahāram abhikāṇkhamāno avasakkati dassati suppahāran ti.
Tassa pana ḥaṇḍitavāṇijassa kathentass' eva meḍako vegeṇāgantvā
ūrumhi paharitvā tath' eva vedanāmattam katvā pātesi. So vedanā- 15
patto⁴ paridevamāno nipajji. Satthā tam kāraṇam pakāsento tatiyam
gātham āha :

Ūru 'tthi⁵ bhaggam, vaṭṭito khāribhāro, sabbam bhaṇḍam brāhma-
ṇass' idha bhinnam,
bāhā paggayha kandati rodati⁶ ca⁴ abhidhāvathā, haññate brahma- 20
cārīti.

Catutthaṁ gātham paribbājako āha :

Evaṁ so nihato seti yo apujjam pasāmsati⁶
yathāham ajja pahato hato moṇḍena dummatīti.

Iti so paridevanto tath' eva jivitakkhayam patto ti. Satthā imam²⁵
desanam āharitvā jātakam samodhānesi: „tadā cammasāṭako etarahi
cammasāṭako va, paṇḍito vāṇijo pana aham evā“ ti.

17. UCCHAṄGA-JĀTAKA.

‘Ucchaṅge deva me putto’ ti. Idam Satthā Jetavane viharanto
aññatarām jānapadithim ārabbha kathesi. Ekasmīm hi samaye Ko- 80
salaraṭṭhe tayo janā aññatarasmīm aṭavimukhe kasanti. Tasmīm samaye
anto aṭaviyam corā manusse vilumpitvā palāyiṁsu. Te core pariye-
sitvā apassantā tam ṭhānam āgantvā „tumhe aṭaviyam vilumpitvā idāni

1 B. omits

2 A. ayam eko elako amhākām guṇam 4 A. omits 6 A. namassati

3 B. ṭhāne 5 A. Satthi

kassakā viya hothā" "ti te „corā ime" ti bandhitvā ānetvā Kosalarañño adāṁsu. Ath' ekā itthī āgantvā „acchādanam me detha, acchādanam me dethā" "ti paridevantī punappuna rājanivesanam pariyāti. Rājā tassa saddaṁ sutvā „dethal imissā acchādanam" ti āha. Manussā² 5 sātakām gahevatvā adāṁsu³. Sā tam disvā „nāham etam acchādanam yācāmi², sāmikacchādanam² yācāmīti" āha. Manussā gantvā rañño nivedayiṁsu⁴ :, „na kir' esā imam acchādanam katheti, sāmikacchādanam kathetiti". Atha nam rājā pakkosāpetvā „tvam kira sāmikacchādanam yācasīti" pucchi. „Āma deva, itthiyā hi sāmiko acchādanam nāma, 10 sāmikamhi asati sahassamūlam pi sātakām nivatthā itthī² naggā yeva nāma". Imassa pan' athassa sādhanatthaṁ

Naggā nadi anodakā,⁵ naggām ratthai arājikām,
itthī pi vidhvavā naggā yassāpi dasa bhātarō ti.

idaṁ suttam āharitabbam. Rājā tassā pasanno „ime² te tayo janā ke⁶ 15 hontīti" pucchi. „Eko me deva sāmiko, eko bhātā, eko putto" ti. Rājā, ahan te tuṭṭho imesu tisu ekaṁ demi, kataram⁷ icchasiṁti" pucchi. Sā āha : „aham deva jīvamānā ekaṁ sāmikam labhissāmi, puttam pi labhissāmi yeva,⁸ mātāpitunnam pana me matattā bhātā va dullabho, bhātaram me dehi devā" "ti. Rājā tussitvā tayo pi vissajjesi. Evaṁ 20 tam ekikām nissāya tayo janā dukkhato muttā. Tam kāraṇam bhiikkhu-sanghe pākaṭam jātam. Ath ekadivasam bhikkhū dhammasabhāyām sannipatitā „avuso ekaṁ itthim nissāya⁹ tayo janā dukkhā muttā" ti tassā guṇakathāya nisidim̄su. Satthā āgantvā „kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā" ti pucchitvā „imāya nāmā" "ti vutte „na 25 bhikkhave esā itthī idān' eva te tayo Jane dukkhā mocesi, pubbe pi mocesi yevā" "ti vatvā atitam āhari:

Atite Bārāṇasiyām Brahmadatte rajjam kārente tayo janā aṭavi-mukhe kasanti ti sabbam purimasadisam eva. Tadā pana raññā „tisu janesu kam icchasiṁti" vutte sā āha : „tayo pi dātum na sakkotha devā" "ti. „Āma na sakkomīti". „Sace tayo dātum na sakkotha bhātaram me dethā" "ti. „Puttakām vā sāmikām vā gaṇha, kin te bhātārā" "ti ca vuttā „ete nāma deva sulabhā, bhātā pana dullabho" ti vatvā imam gātham āha:

Ucchānge deva meutto, pathie dhāvantiyā pati,
tañ ca desam na passāmi yato sodariyam ānaye ti.

1 A. deh

4 B. ārocyiṁsu

7 B. katamām

2 A. omits

5 B. anudakā

8 B. labhissām 'eva

3 A. agamāṁsu

6 A. kiṁ

9 A. inserts rājā tussitvā after this.

Rājā „saccām esā vadatīti“ tuṭṭhacitto tayo pi jane bandhanāgārato ānetvā adāsi. Sā tayo pi te gahetvā gatā.

Satthāpi „na bhikkhave idān’ eva, pubbe p’ esā ime tayo Jane dukkhā mōcesi yevā“ ’ti imām dhammadesanām āharitvā anusandhim ghaṭetvā jātakām samodhānesi: „atite cattāro etarahi cattāro va, rājā 5 pana ahan tena samayenā“ ’ti.

18. VEDABBHA¹-JĀTAKA.

Atite Bārāṇasiyām Brahmadatte rajjaṁ kārente ekasmīm gāmake aññataro brāhmaṇo Vedabbhām nāma mantām jānāti. So kira manto anaggho mahāraho. Nakkhattayoge laddhe tam mantām parivattetvā 10 ākāse ullokite ākāsato sattaratana-vassam vassati. Tadā Bodhisatto tassa brāhmaṇassa santike sippam uggañhāti. Ath’ ekadivasam brāhmaṇo Bodhisattam ādāya kenacid eva karaṇiyena attano gāmā nikkhāmityā Cetaraṭṭham² agamāsi. Antarāmagge ekasmīm araññaṭṭhāne pañcasatā pesanakacorā nāma panthaghātam karonti. Te Bodhi- 15 saltañ ca Vedabbhabrāhmaṇañ ca gaṇhiinsu. Kasmā pan’ ete pesanakacorā ti vuccanti, te kira dve Jane gahetvā ekām dhanāharanatthāya pesenti, tasmā pesanakacorā t’ eva vuccanti, te pi ca pitāputte gahetvā pitaram „tvam amhākaṁ dhanām āharitvā puttām gahetvā yāhiti“ vadanti, eten’ upāyena mātudhītaro gahetvā mātaram vissajjenti 20 jeṭṭhakakanīṭṭhe gahetvā jeṭṭhakabhātikām vissajjenti, ācariyantevāsike gahetvā antevāsikām vissajjenti. Te tasmin pi kāle Vedabbhabrāhmaṇām gahetvā Bodhisattam vissajjesuñ. Bodhisatto ācariyām van- 25 ditvā „aham ekāhadvihaccayena āgamissāmi, tumhe mā bhāyittha, api ca kho pana mama vacanām karotha, ajja dharavassāpanaka- nakkhattayogo bhavissati, mā kho tumhe dukkham asahanto mantām parivattetvā dhanām vassāpayittha, sace vassāpessatha tumhe vināsam pāpuṇissatha ime ca pañcasatā corā“ ti. Evam ācariyām ovaditvā dhanatthāya agamāsi. Corāpi suriye atthām gate brāhmaṇām bandhitvā nipajjāpesuñ. Tam khaṇām yeva pācīnalokadhātuto paripuñ- 30 nām candamaṇḍalam utṭhahi. Brāhmaṇo nakkhattām oloko, „dhāra-vassāpanaka-nakkhattayogo laddho, kim me dukkhena anubhūtena mantām parivattetvā ratanavassam vassāpetvā corānam dhanām datvā yathāsukham gamissāmīti“ cintetvā corē āmantesi: „bhonto³ corā, tumhe

1 B. vedabba throughout

2 A. cetiyaraṭṭham

3 . blio.

mām kimathāya gaṇnitnā“ ‘ti. „Bhanatthāya ayyā“ ‘it. „Sace vo dhanena attho khippam maṇi bandhanā mocetyā sīsaṁ nahāpetvā ahata-vatthāni acchādāpetvāl gandhehi vilimpāpetvā pupphāni pilandhāpetvā ṭhapethā“ ‘ti. Corā tassa kathaṁ sutvā tathā akāṁsu. Brāhmaṇo 5 nakkhattayogam īnatvā mantaṁ parivattevā ākāsaṁ ullokesi. Tāvad eva ākāsa ratanāni patiṁsu. Corā tam dhanam saṅkadḍhitvā uttarā-saṅgesu bhaṇḍikām katvā pāyiṁsu. Brāhmaṇo pi tesam pacchato va agamāsi. Atha te core aññe pañcasatā corā gaṇhiṁsu. „Kimattham amhe gaṇhathā“ ‘ti ca vuttā „dhanatthāyā“ ‘ti āhaṁsu. „Yadi vo 10 dhanena attho etam brāhmaṇam gaṇhatha, eso ākāsaṁ ulloketaṁ dhanam vassāpesi, amhākaṁ p’ etam eten’ eva dinnan“ ti. Corā core vissajjettvā „amhākam pi dhanam dehiti“ brāhmaṇam gaṇhiṁsu. Brāhmaṇo „ahaṁ tumhākaṁ dhanam dadeyyam, dhanavassāpanaka-nak-khattayogo pana ito saṁvaccharamatthake bhavissati, yadi vo dhanena 15 attho adhivāsetha, tadā dhanavassam vassāpessāmli“ āha. Corā kujjhītvā „ambho duṭṭhabrāhmaṇa, aññesam idān’ eva dhanam vassā-petvā amhe aññam saṁvaccharam adhivāsāpesi“ ti phena asinā brāhmaṇam dvidhā chinditvā magge chaḍdetvā vegena anubandhitvā tehi corehi saddhiṁ yujjhītvā te sabbe pi māretvā dhanam ādāya puna 20 dve koṭṭhāsa hutvā aññamaññam yujjhītvā addhātiyāni purisatāni ghātetevā etena upāyena yāva dve janā avasiṭṭhā ahesum tāva añnam aññam ghātayiṁsu. Evaṁ tam dhanam² nissāya² purisahassam vināsaṁ pattam. Te pana dve janā upāyena tam dhanam āharitvā ekasmiṁ gāmasamipe gumba²gahanaṭṭhāne dhanam paṭicchādetvā eko khaggam- 25 gaheetvā rakkhanto nisidi, eko taṇḍule gaheetvā bhattam pacāpetum gāmaṁ pāvisi. „Lobho ca nām’ esa vināsamūlam evā“ ‘ti. Dhanasan-tike nisinno cintesi: „tasmiṁ āgate imam dhanam dve koṭṭhāsa bhavissanti, yan nūnāham tam āgatamattam eva khaggena paharitvā ghāteyyan“ ti so khaggai sannayhitvā tassa āgamanam olokento nisidi.

30 Itaro pi cintesi: „tam dhanam dve koṭṭhāsa bhavissanti, yan nūnāham bhatte visam pakhipitvā tam purisam bhojetvā jīvitakkhayam pāpetvā ekako va dhanam gaṇheyyan“ ti so niṭṭhite bhatte sayam bhuñjitvā sesake visam pakhipitvā tam ādāya tattha agamāsi. Tam bhattam otāretvā ṭhitamattam eva itaro khaggena dvidhā chetvā tam paṭicchanne 35 thāne chaḍdetvā tañ ca bhattam bhuñjitvā sayam pi tatth’ eva jīvitakkha-

yaṁ pāpuṇi. Evam taṁ dhanam nissaya sabbe pi vināsam pāpuṇim̄su. Bodhisatto pi kho ekāhadvihaccayena dhanam ādāya āgato. Taṁmīm ṭhāne ācariyam adisvā vippakiṇṇam pana dhanam disvā „ācariyena mama vacanam akatvā dhanam vassāpitam bhavissati, sabbehi vināsam pattehi bhavitabban“ ti mahāmaggena pāyāsi. Gacchanto ācariyam 5 mahāmagge dvidhā chinnam disvā „mama vacanam akatvā mato“ ti dārūniuddharitvā citakam katvā ācariyamjhāpetvā vanapupphēhi pūjetvā puratol gacchanto jīvitakkhayam patte pañcasate puratol addhātiyasate ti anukkamena avasāne dve Jane jīvitakkhayam patte disvā cintesi: „imam̄ dvihi ūnam̄ purisahassam̄ vināsam̄ pattaṁ, aññehi 10 dvihi cōrehi bhavitabbam̄, te pi santhambhitum na sakkhissanti, kahan nu kho te gata“ ti gacchanto tesam̄ dhanam̄ ādāya gahanaṭṭhāna-paviṭṭhamaggam̄ disvā gacchanto bhaṇḍikabaddhassa dhanassa rāsim̄ disvā ekam̄ bhattapātiṁ avattharitvā matam̄ addasa. Tato „idan nāma tehi kataṁ bhavissatī“ sabbam̄ ūtvā „kahan nu so puriso“ ti vicinanto 15 tam pi paṭicchanne ṭhāne apaviddham̄ disvā „amhākam̄ ācariyo mama vacanam̄ akatvā attano dubbacabhāvena attanāpi vināsam̄ patto, aparam pi tēna purisahassam̄ vināsitaṁ, anupāyena vata akāraṇena attano vadḍhim̄ pathayamāno² amhākam̄ ācariyo viya mahānāsam eva pāpuṇissatī³ cintetvā imam̄ gātham āha : 20

Anupāyena yo attham̄ icchatī so vihaññati,

Cetā haniṁsu Vedabbhaṁ, sabbe vyasanam ajjhagū ti.

Evam Bodhisatto „yathā amhākam̄ ācariyo anupāyena aṭṭhāne parakkamam̄ karonto dhanam̄ vassāpetvā attanā jīvitakkhayam̄ patto aññesañ ca vināsappaccayo jāto evam eva yo añño pi anupāyena attano 25 attham̄ icchitvā vāyāmaṁ karissati sabbaso attanā ca vinassissati pare- sañ ca vināsappaccayo bhavissatī“ vanam̄ unnādetvā devatāsu sādhukāraṁ dadamānāsu imāya gāthāya dhammam̄ pesetvā tam dhanam̄ upāyena attano geham̄ āharitvā dānādīni puññāni karonto yāvatāyukam̄ ṭhatvā jīvitapariyosāne saggapatham̄ pūrayamāno agamāsi. 80

19. DADHIVĀHANA-JĀTAKA.

Atite Bārānasiyam̄ Brahmadatte rajjaṁ kārente Kāsiraṭhe cattāro bhātaro brāhmaṇā isipabbajjam̄ pabbajitvā Himavantapadese paṭipātiyā paññasālā katvā vāsam̄ kappesum̄. Tesam̄ jetṭhabhātā kālam̄ katvā

Sakkaitarī pāpuṇi. So taṁ kāraṇāṇī ṣatvā antarantarā sattatthadivasa
 saccayena tesam upatthānam gacchanto ekadivasam jetthakatāpasam
 vāditvā ekamantaṁ nisiditvā „bhante, kena te attho“ ti pucchi.
 Pandurogatāpaso „agginā me attho“ ti āha. So taṁ sutvā tassa
⁵ vāsipharasukān adāsi. Vāsipharasuko nāma dande pavesanavase na vāsi
 pi hoti pharasu pi. Tāpaso „ko me imam ādāya dārūni āharissatiti“
 āha. Atha naṁ Sakko evam āha: „yadā te bhante dārūhi attho imam
 pharasum hatthena pahāmityā² ‘dārūni me āharitvā aggim karohiti’³
 vadeyyāsi, dārūni āharitvā aggim katvā dassatīti“. Tassa vāsiphara-
¹⁰ sukaṁ datvā dutiyam pi upasākamitvā „bhante, kena te attho“ ti
 pucchi. Tassa paññasālāya hatthimaggo hoti. So hatthīhi upadduto
 „hatthīnam laṇḍa⁴-vasena dukkham uppajjati, te palapehit“ āha. Sakko
 tassa ekaṁ bherim upanāmetvā „bhante, imasmim tale pahaṭe tumhā-
 kaṁ paccāmittā palāyissantī, imasmim tale¹ punal pahaṭe mettacittā
¹⁵ hutvā caturaṅginiyā senāya parivāressantīti“ vatvā taṁ bherim datvā
 kaniṭṭhassa santikam gantvā „bhante, kena te attho“ ti pucchi. So pi
 pañdurogadhātuko va, tasmā „dadhinā me attho“ ti āha. Sakko tassa
 ekaṁ dadhighaṭaṁ datvā „sace tumhe icchamānā imam āsiñcissatha⁵
 mahānadī hutvā mahogham pavattetvā tumhākam rajjam gahetvā dātum
²⁰ samattho pi bhavissatiti“ vatvā pakkāmi. Tato paṭṭhāya vāsipharasuko
 jetthabhātikassa aggim karoti, itarena bheritale pahaṭe hatthī palāyanti,
 kaniṭṭho dadhiṁ paribhuñjati. Tasmin kāle eko sūkaro ekasmim
 purāṇagāmaṭṭhāne caranto ānubhāvasampūnām ekam maṇikkhandham
 addasa. So taṁ manikkhandham mukhena dasitvā tassānubhāvena
²⁵ akāse uppatitvā samuddamajjhē ekam dipakam gantvā „ettha dāni
 mayā vasitum vaṭṭatīti“ otaritvā phāsukaṭṭhāne ekassal udumbararuk-
 khassa heṭṭhā vāsam kappesi. So ekadivasam tasmin rukkhamūle
 maṇikkhandham purato ḥapetvā niddam okkami. Ath' eko Kāsiratthā
 vāsimanussō „nirupakāro esa amhākan“ ti mātāpitūhi gehā nikkadḍhito
³⁰ ekam paṭṭanagāmaṁ gantvā nāvikānam kammakaro hutvā nāvam āryuha
 samuddamajjhē bhinnāya nāvaya phalake nipanno taṁ dipam patvā
 phalāphalānipariyesanto tamśukaram niddāyantaṁ disvā saṇikam gantvā
 maṇikkhandham gaṇhitvā tassa ānubhāvena ākāse uppatitvā udumba-
 rarukkhe nisiditvā cintesi: „ayam sūkaro imassa maṇikkhandhassa
³⁵ ānubhāvena ākāsacāriko hutvā idha vasati maññe, mayā pana paṭhamam
 eva imam māretvā maṁsam khāditvā pacchā gantuṁ vaṭṭatīti“.

1 A. omits. 2 A. paharitvā. 3 A. kareyyāsiti. 4 A. me. 5 A. āvajjesatha.

So ekaṁ daṇḍakam bhañjitvā tassa sise pātesi. Sūkaro pubujjhitvā mañim apassanto ito c' ito ca kampamāno vidhāvati. Rukkhe nisinnapuriso hasi. Sūkaro olokento tam disvā rukkham sisena paharitvā taṭh' eva mato. So puriso otaritvā aggim katvā tassa maṁsam pacitvā khāditvā ākāse uppatitvā Himavantamatthakena gacchanto 5 assamapadam disvā jeṭhatāpasassa assame otaritvā dvīhatihām vasitvā tāpassa vattapaṭivattam akāsi vāsipharasukassa ānubhāvañ ca passi. So , imam mayā gahetuṁ vaṭṭatiti" mañikkhandhassa ānubhāvam tāpasa 10 sassa dassetvā „bhante, imam mañiml gahetvā vāsipharasukam dethā" 'ti āha. Tāpaso ākāsenā caritukāmo tam gahetvā vāsipharasukam adāsi. So tam gahetvā thokam gantvā vāsipharasukam pahāṁsitvā „vāsi- pharasuka, tāpasassa sisam chinditvā mañikkhandham me āharā" 'ti āha. So gantvā tāpasassa sisam chinditvā mañikkhandham āhari. So vāsipharasukam paṭicchannaṭṭhāne ṭhapetvā majjhimatāpasassa santi- kam gantvā katipāham vasitvā bheriyā ānubhāvam disvā mañikkhan- 15 dham datvā bherim gaṇhitvā purimanayen' eva tassa pi sisam chindā- petvā kaniṭṭham upasamkamitvā dadhīghaṭassānubhāvam disvā mañik- khandham datvā dadhīghaṭam gahetvā purimanayen' eva tassa sisam chindāpetvā mañikkhandhañ ca vāsipharasukañ ca bheriñ ca dadhi- 20 ghaṭañ ca gahetvā ākāse uppatitvā Bārāṇasiyā avidūre ṭhatvā Bārāṇa- sirañño „yuddham vā me detu rajjam vā" ti ekassa purisassa hatthe paññam pāhesi. Rājā sāsanam sutvā va „coram gaṇhissāmā" 2 'ti nik- khāmi. So ekaṁ bheritalam pahari, caturaṅgini senā parivāresi. Rañño avattharanabhāvam īnatvā dadhīghaṭam vissajjesi, mahānadi pavatti, mahājano dadhimhi osiditvā nikkhāmitum nāsakkhi. Vāsipa- 25 rasukam pahāṁsitvā „rañño sisam āharā" 'ti āha, vāsipharasuko gantvā sisam āharitvā pādamüle nikhipi, eko pi āvudham ukkipitum nāsakkhi. So mahantena parivārena³ parivuto nagaram pavisitvā abhisekaṁ kāretvā Dadhīvāhano nāma rājā hutvā dhammena samena⁴ rajjam kāresi. Tass' ekadivasam mahānadiyam jālakarāṇdake kilantassa 30 Kanṇamuṇḍadahato devatāparibhogam ekaṁ ambapakkam āgantvā jāle laggi. Jālam ukkipantā tam disvā rañño adāmsu. Tam mahantam ghaṭappamānaṁ parimandalam suvaṇṇavaṇṇam ahosi. Rājā „kissa phalam nām' etan" ti vanacārake pucchitvā „ambaphalan" ti sutvā paribhuñjitvā tassa aṭṭhiṁ attano uyyāne ropāpetvā khīrodakena siñ- 35 cāpesi. Rukkho nibbattitvā tatiye saṁvacchare phalam adāsi. Am-

bassa sakkārō mahā ahosi, khīrodakena siñcanti, gandhapāñcaṅgulikām denti, mālādāmāni parikkhipanti, gandhatelena dīpañ jālenti, parikkhepo pan' assa pañasāṇiyā ahosi. Phalāni madhurāni suvannavaṇṇāni ahesum. Dadhvāhanarājā aññesañ rājūnañ ambaphalañ pesento 5 aṭṭhito rukkhanibbattanabhayena añkuranibbattanaṭṭhānañ mañḍukañtakena vijjhitvā pesesi. Tesañ ambām khāditvā aṭṭhi ropitañ na sampajjati. Te „kin nu kho ettha kāraṇan“ ti pucchantā tam kāraṇām jānimis. Ath' eko rājā uyyānapālañ pakkositvā „Dadhivāhanassa ambaphalañnañ rasāñ nāsetvā tittakabhāvañ kāturuñ sakkhissasiti“ puc-10 chitvā „āma devā“ 'ti vutte „tena hi gacchā“ 'ti sahassāñ datvā pesesi. So Bārāṇasiñ gantvā „eko uyyānapālo āgato“ ti rañño ārocāpetvā tena pakkosāpito pavisitvā rājānañ vanditvā „tvañ uyyānapālo“ ti puṭṭho „āma devā“ 'ti vatvā attano ānubhāvañ vaṇṇesi. Rājā „gaccha, amhākañ uyyānapālassa santike hohiti“ āha. Te tato paṭṭhāya dve 15 janā uyyānañ paṭijagganti. Adhunāgato uyyānapālo akālapupphāni suṭṭhul pupphāpento akālaphalañ gāñhāpento uyyānañ ramaṇiyām akāsi. Rājā tassa pasiditvā porāṇaka-uyyānapālañ niharityā tass' eva uyyānañ adāsi. So uyyānassa attano hatthagatabhāvañ īatvā ambarukkhañ parivāretvā nimbe ca paggavavalliyo ca ropañi. Anu-20 pubbena nimbañ vadḍhiñsu. Mūlehi mūlāni sākhāhi sākhā sañsaṭṭhā onaddhā vinaddhā ahesum. Tena asāta-amadhurasāmsaggena tāva madhuraphalo ambo tittako jāto nimbaṇṇasadisaraso. Ambaphalañnañ tittakabhāvañ īatvā uyyānapālo palāyi. Dadhvāhano uyyānañ gantvā ambaphalañ khādanto mukhe paviṭṭhamambarasañ² nimbaka-25 saññāñ viya ajjhoharitum asakkonto kakkāretvā niṭṭhubhi. Tadā Bodhisatto tassa atthadhammānusāsako amaccoñ ahosi. Rājā Bodhi-sattam āmantetvā „paññita, imassa rukkhassa poranakaparihārato parihiñam n' atthi, evam sante pi 'ssa phalañ tittakam jātam, kin nu kāraṇan“ ti pucchanto paṭhamam gātham āha :

30 Vaññagandharasūpēto amb' āyām ahuvā pure,
 tam' va pūjañ labhamāno ken' ambo kaṭukapphalo ti.

Ath' assa kāraṇam ācikkhanto Bodhisatto dutiyam gātham āha :
Pucimandaparivāro ambo te Dadhvāhana,
mūlāñ mūlena sañsaṭṭhañ, sākhā sākhā nisevare,
asatañ sannivāsenā ten' ambo kaṭukapphalo ti.

1 A. omits.

2 A. ambayūsain.

Rājā tassa vacanam sutvā sabbe pi pucimande ca paggave ca chindāpetvā mūlāni uddharāpetvā samantā amadhuram pañsum harāpetvā madhuram pañsum pakhipāpetvā khirodaka-sakkharodaka-gandhodakehi ambam paṭijaggāpesi. So madhurarasasamaggena puna madhurova ahosi. Rājā pakati-uyyānapālakass' eva uyyānam niyyādetvā yāvātāyukam ṭhatvā yathākammaṁ gato.

20, MAHĀSILAVA-JĀ

Atite Bārāṇasiyam Brahmādatte rajjam kārente Bodhisatto rañño aggamahesiya kucchismin nibbatto. Tassa nāmagahaṇadivase Silavakumāro ti nāmaṁ akaṁsu. So sojasavassuddesikol va sabbasippe 10 nipphattiṁ patvā aparabhāge pitu accayena rajje patiṭṭhitō Mahāsilavarājā nāma ahosi dhāmmiko dhammarājā. So nagarassa catusu dvāresu catasso majjhe ekaṁ nivesanadvāre ekan ti niccaṁ² cha dānasālā kāretvā kapānaddhikānam dānam deti silam rakkhati uposathakammaṁ karoti khantimettānuddayasampanno, amke nisinnam puttam paritosaya- 15 māno viya sabbasatte paritosayamāno dhammena rajjam kāreti. Tass' eko amacco antopure padubbhitvā aparabhāge pākaṭo jāto³. Amaccā rañño ārocesum. Rājā parīgaṇhanto attanā paccakkhatō ūtā tam amaccaṁ pakkosāpetvā „andhabāla, ayuttan te kataṁ, na tvam mama vijite vasitum arahasi, attano dhanā ca puttadāra ca gahetvā aññattha 20 yāhīti“ raṭṭhā pabbājesi. So nikkhāmitvā² Kāsiraṭṭham atikkamma Kosalajanapadaṁ² gantvā² Kosalarājānam upaṭṭhahanto anukkamena rañño abbhantare vissāsiko jāto. So ekadivasaṁ Kosalarājānam āha: „deva, Bārāṇasirajjam nimmakkhikamadhuṭalasadisaṁ, rājā atimuduko, appen' eva balavāhanena sakkā Bārāṇasirajjam gaṇhitun“ 25 ti. Rājā tassa vacanam sutvā „Bārāṇasirajjam nāma mahā, ayañ ca 'appen' eva balavāhanena sakkā gaṇhitun' ti āha, kin nu kho payuttakacoro siyā“ ti cintetvā „payuttako si, maññe“ ti āha. „Nāham deva payuttako, saccam eva vadāmi, sace me na saddahatha manusse pesetvā paccantagāmam hanāpetha, te manusse gahetvā 30 attano santikam nite dhanam datvā vissajjessatiti“ vutte² rājā „ayam ativiya sūro hutvā katheti, vīmañsissāmi tāvā“ ti, attano purise pesetvā paccantagāmam hanāpesi. Te core gahetvā Bārāṇasirañño dassesum. Rājā te disvā „tātā, kasmā gāmaṁ hanathā“ ti

1 A. sojasavassapadesiko.

2 A. omits.

3 A. ahosi.

pucchi. „Jīvitum asakkontā devā“ 'ti vuttel rājāl „atha kasmā mama santikam na āgamiththa, ito dāni paṭṭhāya evarūpam mā karitthā“ 'ti tesam dhanam datvā vissajjesi. Te gantvā Kosalarājño tam pavattim ārocesuṁ. So ettakenāpi gantum avisahanto puna majjhe janapadam hanāpesi. Te pi core rājā tath' eva dhanam datvā [vissajjesi. So ettakenāpi agantvā puna pesetvā antaravīthiyam vilumpāpesi. Rājā tesam pi corānam dhanam datvā vissajjesi yeva. Tadā Kosalarājā „ativiya dhammiko rājā“ ti ñatvā „Bārāṇasirajjam gahessāmīti“ balavāhanam ādāya niyyāsi. Tadā pana Bārāṇasirañño mattavāraṇe abhi-
 10 mukham āgacchante anivattanadhammā asaniyāpi sise patantiyā asanta-sanasabhāvā Silavamahārājassa ruciyā sati sakala-Jambudipe rajjam gahetuṁ samatthā sahassamattā abhejjavarasūramahāyodhā honti. Te „Kosalarājā āgacchatīti“ sutvā rājānam upasamkamitvā „deva, Kosalarājā kira ‘Bārāṇasirajjam gaṇhissāmīti’ āgacchati, gacchāma naṁ am-
 15 hākaṁ rajjasimam anokkantamattam eva pothetvā gaṇhāmā“ 'ti vadim̄su. „Tātā, maṁ nissāya aññesam kilamanakiccaṁ n' atthi, rajjat-thiko² rajjam gaṇhatu³, mā gamiththā“ 'ti nivāresi. Kosalarājā sīmaṁ atikkamitvā janapadamajjhām pāvisi. Amaccā puna pi rājānam upasamkamitvā tath' eva vadim̄su. Rājā parimanayen' eva nivāresi.
 20 Kosalarājā bahinagare ṭhatvā „rajjam vā detu yuddham vā“ ti Silava-mahārājassa sāsanam̄ pesesi. Rajā tam sutvā „n' atthi mayā saddhim yuddham, rajjam gaṇhatū“ 'ti paṭisāsanam̄ pesesi. Puna pi amaccā rājānam upasamkamitvā „deva, na mayam Kosalarājño nagaram pa-visitum dema, bahinagare yeva naṁ pothetvā gaṇhāmā“ 'ti āhaṁsu.
 25 Rājā purimanayen' eva nivāretvā nagaradvārāni vivarāpetvā⁴ saddhim amaccasahassena mahātale pallamkamajjhē nisidi. Kosalarājā mahan-tena balavāhanena Bārāṇasiṁ pāvisi. So ekam pi paṭisattum apas-santo rājño nivesanadvāram gantvā amaccāgaṇaparivuto⁵ apārutadvāre nivesane alamkatapaṭiyattam mahātalām āruhya nisinnam̄ niraparādhām
 30 Silavamahārājānam saddhim amaccasahassena gaṇhāpetvā „gacchatha, imam rājānam saddhim amaccehi pacchābhām gālābandhanaṁ bandhitvā āmakasusānam netvā galappamāne āvāte khaṇitvā yathā eko pi hattham ukkhipitum na sakkoti eyam paṁsum pakkipitvā nikha-natha, rattim sigālā āgantvā etesam kātabbayuttakam kariasantīti“ āha.
 35 Manussā corarañño āṇam̄ sutvā rajānam saddhim amaccehi pacchā-bhām gālābandhanaṁ bandhitvā nikkhāmesum.⁶ Tasmim pi kāle

1 A. omits.

2 A.—ñākā.

3 A. gaṇbantu.

4 A. avāpurāpetvā.

5 A.—ñātaṁ.

6 B. nikkhāmiñsu.

Silavamahārājā corarañño āghātamattam pi nākāsi. Tesu pi amaccesu evam bandhitvā niyamānesu eko pi rañño vacanam bhinditum samattho nāma nāhosī, evam suvinitā kir' assa parisā. Atha te rājapurisā sāmaccam Silavarājānam āmakasusānam netvā galappamāne āvāte khaṇitvā Silavamahārājānam majjhe ubhosu passesu sesāmacce ti sabbe 5 pi āvātesu otāretvā pañsum ākirityā ghanam ākoṭetvā agamañsu. Silavarājā amacce āmantetvā „corarañño upari kopam akatvā mettam eva bhāvetha tātā“ ti ovadi. Atha ad̄dharattasamaye „manussamānam khādissāmā“ ti sigālā āgamiñsu. Te disvā rājā ca amaccā ca ekappahāren' eva saddam akam̄su. Sigālā bhītā palāyim̄su. Te ni-10 vatittvā olokentā pacchato kassaci anāgamanabhāvam īnatvā puna paccāgamiñsu. Itare pi tath' eva saddam akam̄su, evam yāvatatiyam palāyitvā puna olokentā tesu pacchatol ekassāpi anāgamanabhāvam īnatvā „vajjhappattā ete bhavissantiti“ sūrā hutvā nivattitvā puna tesu saddam karontesu pi na palāyim̄su. Jetthakasigālo rājānam upagañchi, 15 sesā sigālāl sesānam amaccānam santikam agamañsu. Upāyakusalo rājā tassa attano santikam āgatabhāvam īnatvā dasitum okāsam dento viya givāmukhipitvā tam givāya dasamānañ hanukaṭṭhikena ākaddhitvā yante pakkhipitvā viya gālhakam gaṇhi. Nāgabala raññā hanukaṭṭhikena ākaddhitvā givāya daļbagahitasigālo attānam mocetuñ asakkonto 20 maraṇabhayatajjito mahāviravam viravi. Avasesasigālā tassa tam aṭṭasaram sutvā „ekena purisen“ esa suggahito² bhavissatiti“ amacce upasam̄kamitum asakkontā maraṇabhaya tajjitat sabbe palāyim̄su. Rañño hanukaṭṭhikena yantel pakkhipitvāl viyal daļham̄ katvā gahitasigāle aparāparam sañsarante pañsu sithilo ahosi. So pi sigālo maraṇabhaya-25 bhīto catubhi pādehi rañño uparimabhāge pañsum apabyūhi.³ Rājā pañsunō sithilabhāvam īnatvā sigālam vissajjetvā nāgabalo thāmasampanno aparāparam sañcaranto ubho hatthe ukkhipitvā āvāṭamukhavaṭṭiyam olubbha vātacchinnavalāhako viya nikkhāmitvā ṭhito amacce assāsetvā pañsum viyūhitvā sabbe uddharitvā amaccaparivuto āmakasusāne aṭṭhāsi. 30 Tasmim̄ samaye manussā ekañ matamanussam āmakasusāne chaddentā dvinnam yakkhānam simantarikāya chaddesum. Yakkhā tam mata manussam bhajetum asakkontā „mayam imam bhājetum na sakkoma, ayam Silavarājā dhammiko, esa no bhājetvā dassati, etassa santikam gacchāmā“ 'ti tam matamanussam pāde gāhetvā ākaddhantā⁴ rañño 35 santikam gantvā „deva, amhākam imam bhājetvā dehīti“ āhañsu. „Bho

1 A. omits

2 A. gahito.

3 A. apabbūhi.

4 A. kaddhantā.

yakkhā, aham imam tumhākam bhājetvā dadeyyam, aparisuddho pan' amhi, nahayissāmi tāvā" ti. Yakkhā corarañño ṭhapitavāsita.udakam attano ānubhāvena āharitvā rañño nahānatthāya adamsu, nahātvā ṭhitassa samharitvā ṭhapite corarañño sāṭake āharitvā adamsu, te nivā-
 5 setvā ṭhitassa cātujātigandhasamuggam āharitvā adamsu, gandhehil vilimpitvā ṭhitassa suvaṇṇasamuggesu²maṇītālavanṭesu ṭhapitāni nānā-pupphāni āharitvā adamsu, pupphāni pilandhitvā ṭhitakāle,, aññam kiṁ karomā" 'ti pucchiṁsu. Rājā attano chātakākāram dassesi. Te gantvā corarañño sampāditam nānaggarasabhojanam āharitvā adamsu. Rājā nahā 10 tānulitto maṇḍitapasādhito nānaggarasabhojanam bhuñji. Yakkhā cora rañño ṭhapitavāsitapāniyam suvaṇṇabhīm kāren' eva suvaṇṇasarakena pi saddhiṁ āhariṁsu. Ath' assa pāniyam pivitvā mukham vikkhāletvā hatthe dhovitvā³ ṭhitakāle³ corarañño sampāditam pañcasugandhikapari-vāram tambūlam āharitvā adamsu, tam khāditvā ṭhitakāle „aññam kiṁ
 15 karomā" ti pucchiṁsu, „gantvā corarañño ussīsake nikkhittam maṅgala khaggamā harathā" "ti,, āha.⁴ Te⁴ pi⁴ gantvā⁴tam⁴ gahetvā⁵ āhariṁsu. Rājā khaggamā gahetvā tam matamanussam ujukam ṭhapāpetvā matthakamajjhē asinā paharitvā dve koṭṭhāse katvā dvinnam yakkhānam samavibhattam eva vibhajitvā adāsi, datvā ca pana khaggamā dhovitvā 20 sannayhitvā aṭṭhāsi. Atha te yakkhā manussamāṁsam khāditvā suhitā hutvā tuṭṭhacittā „aññam te mahārāja kiṁ karomā" 'ti pucchiṁsu. „Tena hi tumhe attano ānubhāvena marū corarañño sirigabbhe otāretha, ime ca amacce attano attano gehe patiṭṭhāpethā" 'ti. Te „sādhu devā" 'ti sampaṭicchitvā tathā akaṁsu. Tasmīm samaye corarājā alāmkata 25 sirigabbhe sirisayanapiṭhe nipanno niddāyati. Rājā tassa pamattassa niddāyantassa khaggatalena udaraṁ pahari. So bhīto pabujjhītvā dī pālokena Silavamahārājānam sañjānitvā sayanā vuṭṭhāya satim⁵ upaṭ ṭhapetvā ṭhito rājānam āha: „mahārāja, evarūpāya rattiyā gahitārakkhe pihitadvare bhavane ārakkhamanussehi nirokāse ṭhāne khaggamā san-
 30 nayhitvā alāmkatapaṭiyatto kathaṁ nāma tvaṁ imam̄ sayanapiṭham̄ āgato" ti. Rājā attano āgamanākāram sabbam vitthārato kathesi. Tam sutvā corarājā sañviggamānaso „mahārāja, abam̄ manussabhūto pi samāno tumhākam guṇam na jānāmi, pāresam̄ lohitamāṁsakhā-dakehi pana kakkhaṭehi pharusehi yakkhehi tava guṇā ñātā, na dān'
 35 āham̄ narinda evarūpe sīlasampanne tayi dubbhissāmī" khaggamā ādāya sapatham̄ katvā rājānam khamāpetvā mahāsayane nipajjāpetvā

1 A. gandhe. 2 A....⁸gge. 3 A. dhovitakā | 4 A. tam̄ pi gantvā. 5 A. dhitim.

attanā khuddakamañcake nipajjītvā pabhātāya rattiyā uṭhite surye bheriñ carāpetvā sabbaseñyo ca amaccabrahmañagahapatike ca sanni-pātāpetvā tesam purato ākāse puṇṇacandam ukkhipanto viya Silava-rañño guṇe kathetvā parisamajjhē yeva puna rājānam khamāpetvā rajjam paṭicchāpetvā „ito paṭṭhāya tumhākam uppanno corupaddavo 5 mayham bhāro, mayā gahitārakkhā tumhākam rajjam karothā“ ti vatvā pesuññakārakassa āñam katvā attano balavāhanam ādāya sakaraṭṭham eva gato. Silavamahārājapi kho alamkatapaṭiyatto setacchattassa heṭṭhā sarabhapādake kañcanapallamke nisino attano sampattiṁ oloketvā „ayañ ca evarūpā sampatti amaccasahassassa ca jivitapaṭilābho mayi 10 viriyam akaronte na kiñci abhavissa, viriyabalaena panāham naṭṭhañ ca imam .yasam paṭilabhim, amaccasahassassa ca jivitadānam adāsim : āsācchedam vata akatvā viriyam eva kattabbañ, kataviriyassa hi phalam nāma evam samijjhātiti“ cintetvā udānavasena imam gātham āha :

Āsiñseth' eva puriso, na nibbindeyya paṇḍito,
passāmi vo 'ham attānam, yathā icchim tathā ahū ti. 15

Evañ Bodhisatto „aho vata bho silasampaññānam viriyaphalam nāma samijjhātiti“ imāya gāthāya udānam udānetvā yāvajivam puññāni karitvā yathākammañ gato.

12. RĀJOVĀDA-JĀTAKA.

20

Atite Bārañasiyañ Brahmādatte rajjam kārente Bodhisatto tassa aggamahesiya kucchismiñ paṭisandhiñ gahetvā laddhagabbhaparihāro sotthinā mātukucchimhā nikkhāmi. Nāmagahañadivase pan' assa Brahmādattakumāro tv-eva nāmam akāmīsu. So anupubbena vayappatto solasavassakāle Takkasilam gantvā sabbasippesu nipphattim patvā pitu 25 accayena rajje patiṭṭhāya dhammena samena rajjam kāresi. Chandādi-vasena agantvā vinicchayam anusāsi. Tasmiñ evam dhammena rajjam kārente amaccāpi dhammen' eva vohāram vinicchinimīsu. Vohāresu dhammena vinicchiyamānesu kūṭaṭkārakā nāmā nāhesum. Tesam abhāvā aṭṭatthāya rājaṅgane upaddavo² pacchiji. Amaccā divasam pi 30 vinicchayaṭṭhāne nisiditvā kañci vinicchayatthāya āgacchantam adisvā pakkamanti. Vinicchayaṭṭhānam chadḍelabbhbhāvam pāpuṇi. Bodhi

1 B paṭicchādetvā.

1 A. uparavo, and below.

satto cintesi: „mayi dhammena rajjaṁ kārente vinicchayatthāya āgacchantā nāma n' atthi, upaddavo pacchiji, vinicchayaṭṭhānam chaddettabbabhāvam pattaṁ, idāni mayā attano aguṇam pariyesitūm vattati, 'ayam nāma me aguṇo' ti sutvāl tam pahāya guṇesu yeva vattissā-
5 mīti“. Tato paṭṭhāya „atthi nu kho me koci aguṇavādīti“ parigaṇhanto antovalañjakānaṁ antare kañci aguṇavādīm adisvā attano guṇakatham eva sutvā „ete mayham bhayenāpi aguṇam avatvā guṇam eva vadeyyun“ ti bahivalañjanāke parigaṇhanto tatāpi adisvā antonagaram pərigaṇhi, bahinagare catusu dvāresu dvāragāmake parigaṇhi. Tatrāpi
10 kañci aguṇavādīm adisvā attano guṇakatham eva sutvā „janapadaṁ parigaṇhissāmīti“ amacce rajjaṁ paṭicchāpetvā rathaṁ āruyha sārathim eva gahetvā aññātakavesena nagarā nikkhmitvā janapadam parigaṇhamāno yāva paccantābhūmiṁ gantvā kañci aguṇavādīm adisvā attano guṇakatham eva sutvā paccantasimato mahāmaggena nagarābhīmukho
15 yeva nivatti. Tasmīm pana kāle Malliko² nāma Kosalarajāpi dhammena rajjaṁ kārento aguṇagavesako hutvā antovalañjakādisu aguṇavādīm adisvā attano guṇakatham eva sutvā janapadaṁ parigaṇhanto tam padesam agamnāsi. Te ubho pi ekasmīm ninne sakāṭamagge abhimukhā ahesum. Rathassa ukkamanaṭṭhānam n' atthi. Atha
20 Mallikarañño sārathi Bārāṇasirañño sārathim „tava rathaṁ ukkamāpehī “āha. So pi „ambho sārathi, tava rathaṁ ukkamāpehī, imasmīm rathe Bārāṇasirajjasāmiko Brahmadattamahārājā nisinno“ ti āha. Itaro pi „ambho sārathi, imasmīm rathe Kosalarajjasāmiko Mallika mahārājā nisinno, tava rathaṁ ukkamāpetvā amhākam rañño rathassa okāsam
25 dehiti“ āha. Bārāṇasirañño sārathi „ayam pi kira rājā yeva, kin nu kho kātabban“ ti cintento „atth' esa upāyo: vayaṁ pucchitvā dahara-tarassa³ rathaṁ ukkamāpetvā mahallakassa okāsam dāpessāmīti“ san-niṭṭhānam katvā tam sārathim Kosalarāñño vayaṁ pucchitvā parigaṇhanto ubhinnam pi samānavayabhāvam īnatvā rajjaparimāṇam balam
30 dhānam yasaṁ jātigottakulapadesan ti sabbaṁ pucchitvā „ubho pi tiyojanasatikassa rajjassa sāmino samānabaladhanayasājātigottakula-padesā“ ti īnatvā „sīlavantatarassa okāsam dassāmīti“ cintetvā so sāratbi „tumhākam rañño silācāro kidiso“ ti pucchi. So „ayañ ca ayañ ca amhākam rañño silācāro“ ti attano rañño aguṇam eva guṇato
35 pakāsenento paṭhamam gātham āha :

Daļham daļhassa khipati Malliko mudunā mudum,
sādhum pi sādhunā jeti asādhum pi asādhunā.

Etādiso ayam rājā, maggā uyyāhi sārathīti.

Atha tam Bārāṇasirañño sārathi „ambho, kiṁ pana tayā attano rañño
guṇā kathitā“ ti vatvā „āmā“ 'ti vutte „yadi ete guṇā, aguṇā pana 5
kīdisā“ ti vatvā „ete tāva aguṇā hontu, tumhākaṁ pana rañño kīdisā
guṇā“ ti vutte „tena hi suṇāhiti“ dutiyam gātham āha :

Akkodhena jine kodham, asādhum sādhunā jine,
jine kadariyam dānena saccenālikavādinam.

Etādiso ayam rājā, maggā uyyāhi sārathīti.

10

Evaṁ vutte Mallikarājā ca sārathi ca ubho pi rathā otaritvā asse
mocetvā ratham apanetvā Bārāṇasirañño maggam adamīsu. Bārāṇa-
sirājā Mallikarañño nāma „idañ c' idañ ca kātum vaṭṭatīti“ ovādaṁ
datvā Bārāṇasiṁ gantvā dānādini puññāni katvā jivitapariyosāne sag-
gapadam pūresi. Mallikarājāpi tassa ovādaṁ gahetvā janapadaṁ pa- 15
riggahetvā attano aguṇavādīm adisvā va sakanagaram gantvā dānādini
puññāni katvā jivitapariyosāne saggapadam eva pūresi.

22. MAKHĀDEVĀ-JĀTAKA.

Atite Videharaṭṭhe Mithilāyam Makhādevo nāma rājā ahosi dham-
miko dhammarājā. So caturāsitivassasahassāni komārakilām² tathā ope- 20
rajjaiñ tathā mahārajjaiñ katvā digham addhānam khepetvā ekadivasam
kappakam āmantesi: „yadā me samma kappaka sirasmim palitāñj³
passeyyāsi atha me āroceyyāsti“. Kappako pi digham addhānam khe-
petvā ekadivasam rañño añjanavaññānam kesānam antare ekam eva
palitam disvā „deva, ekan te palitam dissatiti“ ārocesi, „tena hi 25
me samma tam palitam uddharitvā pāṇimhi ṭhapehīti“ ca vutte⁴ su-
vanṇasandāsenā uddharitvā rañño pāṇimhi patiṭṭhāpesi. Tadā rañño
caturāsitivassasahassāni āyu⁵ avasiṭṭham hoti. Evaṁ sante pi palitam
disvā va maccurājānam āgantvā samipe ṭhitam viya attānam āditta-
paññasālam paviṭṭham viya ca maññamāno samvegam āpajjivtā „bāla 30
Makhādeva, yāva palitass' uppādā va ime kilese jahitum nāsakkhīti“
cintesi. Tass' evam palitapātubhāvam āvajjantassa⁶ anto-

1 B. magghadeva throughout

4 A. vutto.

2 A. kumārakilām.

5 A. āyum.

3 A. phalitāñi, throughout.

6 B. omits

sarirel sedol uppajji, sarirā sedā mucciṁsu, sāṭakā pīletvā apanetab-
bākārappattā ahesum. So „ajj’ eva mayā nikkhmitvā pabbajitum
vaṭṭatīti“ kappakassa satasahassuṭṭhānam gāmavaram datvā jeṭṭhaput
tam pakkosāpetvā „tāta, mama sise palitam pātubhūtam, mahallako ’mhi
jāto, bhuttā kho pana me mānusakā kāmā, idāni dibbakāme pariyesis-
sāmi, nekkhammakālo mayham, tvām imam rajjam paṭipajja, aham pana
pabbajitvā Makhādevambavanuyyāne vasanto samaṇadhammaṁ ka-
rissāmīti“ āha. Tam evam pabbajitukāmām amaccā upasāmīkamitvā
„deva, kiṁ tumhākām pabbajjākāraṇan“ ti pucchiṁsu. Rājā palitam
10 hatthena gahetvā amccānam imam gāthiam āha :

Uttamaṅgaruhā mayham ime jātā vayoharā
pātubhūtā devadūtā, pabbajjāsamayo mama ’ti.

So evam vatvā tam divasam eva rajjam pahāya isipabbajjam pabbajitvā
tasmin ūneva Makhādevambavane viharanto caturāśītivassasahassāni
15 cattāro brahmavihāre bhāvetvā aparihinajjhāne ṛhito kālam katvā¹
Brahmaloke nibbattitvā puna tato cuto Mithilāyam yeva Nimi nāma
rājā hutvā osakkamānam attano vāṁsaṁ ghaṭetvā tatth’ eva ambavane
pabbajitvā brahmavihāre bhāvetvā puna Brahmalokūpago va ahosi.

1 A dāho.

LOKANĪTI.

INTRODUCTION.

Lokanītim pavakkhāmi nānāsatthasamuddhatam,
Māgadhen' eva saṅkhepam vanditvā ratanattayam.

CHAPTER I—THE WISE MAN.

1. Niṭi hi loke purisassa sāro mātāpitā ācariyo ca mitto,
tasmā hi nītiṁ puriso vijaññā nāñī mahā hoti bahussuto ca.
2. Alasassa kuto sippam, asippassa kuto dhanam,
adhanassa kuto mittam, amittassa kuto sukham,
asukhassa kuto puññam, apuññassa kuto varam?
3. Sippā samam dhanam n'atthi, sippai na gāphare,
idha loke sippai mittam, paraloke sukhāvahaṁ.
4. Appakam nātimāññeyya citte suttam nidhāpaye,
vammikodakabindū 'va cirena paripūrati.
5. Khuddo ti nātimāññeyya vijjam vā sippam eva² vā,
ekam pi pariyodātam jīvitakappakāraṇam.
6. Sele sele na māṇikam, gaje gaje na muttikam,
vane vane na candanam, thāne thāne na pañditam.
7. Pañdito sutasampanno yattha atthi ti ce suto
mah' ussāhena tam thānam gantabbam va sutesinā.
8. Sine sippam sine dhanam sine pabbatam āruham,
sine kāmassa kodhassa—ime pañca sine sine.
9. Suti sammuti saṅkhyā ca yogā niti visesakā
gandhabbā gaṇikā c' eva dhanubedā ca pūraṇā
10. Tikicchā itihāsa ca joti māyā ca chandati
ketu mantā ca saddā ca sippāttharasakā ime.
11. Apuñño pañdito bheri, pajjunno hoti pucchito,
bālo puñño apuñño pi bahuṁ pi bhaṇate sadā.
12. Poñthakesu ca yam sippam parahatthesu yam dhanam
yathākicce samuppanne na tam sippam na tam dhanam.
13. Jalappamāṇam kumudanālām, kulappamāṇam vinayo padhānam,³
byattipamāṇam kathitavākyam, pathaviyā pamāṇam tiṇam milātam
14. Appassuto sutam appam bahuṁ maññati mānavā,
sindhūdakam apassanto kūpe toyam va manduko.

I, Or, nibbānam.

2, Or, atha.

3. Or, pañthānam.

15. Paṭhamam parājayel sippam, dutiyam parājayel dhanam,
tatiyam parājayel dhammam, catuttham kim karissati ?
16. Byatta putra, kim alasso ? abyatto bhārahārako,
byattako pūjito loke ; byatta putra dine dine.
17. Mātā verī pitā satru, kena ? bāle na sikkhitā
sabhamajjhe na sobhanti ham̄samajjhe bako yathā.
18. Kanṭakam giri ko tikkhati, ko añjanam migakkhikam,
uppalam2 pallale ko sugandham, kulaputtarūpo ko pavattati ?
Sāmam bhāvo.
19. Na rasam akotambulam, adhanassālañkatampi,
alonakan tu byañjanam, byākarañnam asippassa.
20. Sussūsā sutasampanno, sutā3 paññāya vaddhati,
paññāya attham jānāti, ñāto attho sukhāvaho.
21. Bhojanam methunam niddā goṇe pose pi vijjati,
vijjā viseso posassa, hīno4 goṇasamo4 bhave.
22. N'atthi vijjā samam mittam, na ca byādhisamo ripu,
na ca attasamam pemañ, na ca kammasamam balam.
23. Ham̄so majjhe na kākānam, siho gunnam na sobhate,
gadrabhamajjhe turango, bālamajjhe ca pañdito.
24. Yāvajivam pi ce bālo pañditam payirupāsatī
na so dhammam vijānāti dabbi sūparasam yathā.
25. Muhuttamapi ce viññū pañditam payirupāsatī
khippam dhammam vijānāti jivhā sūparasam yathā.
26. Vinā sattham na gaccheyya sūro saṅgāmabhūmiyam,
pañditvaddhagū vāñijo videsagamano tathā.
27. Uhananāsam manotāpam ghare duccaritāni ca
vañcanāñ ca avamānam pañdito na pakāsaye.
28. Pattānurūpakañ vākyam sabhāvarūpakañ piyam
attānurūpakañ kodham yo jānāti sa pañdito.
29. Adhanassa rasam khādā, abalassa hatā narā
apaññassa vākyakathā—ummattakasamā ime.
30. Anavhāyam gamayanto, apucchā bahubhāsako
attaguñam pakāsento—tividham hinalakkhañam.
31. Apparūpo bahum bhāso, appapaññō pakāsito
appapūro ghaṭo khobhe, appakhīrā gāvī cale.
32. Mañḍuke pi ukre sīhe, kākaggahē piye piye,
apañdi pi pañdī hutvā dhīrā pucche ñgaye ñgaye.
33. Mañḍuke pi ukre sīhe, sūkare pi uhe dīpe
bilāre sadise byagghe sabbadhire sippasame ?

1. Or, na parājito.
2. Or, uppalassa.

3. Or, sutam.
4. Or, tamñhino gosamo.

34. Na titti rājā dhanamhi, pāñdito pi subhāsite,
cakkhum pi piyadassane, jale sāgaro na titti.
35. Rūpayobbanasampannā visālakulasambhavā
vijjāhinā na sobhanti, nigandhā iva kiṁsukā.
36. Hīnaputto rājamacco, bālaputto ca pāñdito,
adhanassa dhanam bahu, purisānam na maññatha.
37. Yo siso sippalobhena bahum gaṇhāti tam sippam
mūgo va supinam passat̄ kathetum pi na ussahe.
38. Na bhajjetum¹ kumbhakāro sobhetum kumbham ghaṭṭati,²
na khipitum apāyesu sissānam vuddhikāraṇā.
39. Taggarañ ca palāseṇa yo naro upanayhati
pattā pi surabhivāyanti, evam dhīrūpasevanā.

CHAPTER II—THE GOOD MAN.

40. Sabbhir eva samāsetha, sabbhi kubbetha santhavaṁ,
sataṁ saddhammam aññāya seyyo hoti na pāpiyo.
41. Caja dujjanasamaggam, bhaja sādhusamāgamam,
kara puññam ahorattim, sara niccam aniccatam.
42. Yathā udumbarapakkā bahi rattakam eva ca
anto kimihi sampuṇṇā evam dujjanahadayā.
43. Yathā pi panasapakkā bahi kanṭakam eva ca
anto amatasampannā evam sujanahadayā.
44. Sukkho pi candanataru na jahāti gandham,
nāgo gato naramukhe na jahāti liṭam,
yantaṁ gato madhurasam na jahāti ucchu,
dukkho pi pañditajano na jahāti dhammat̄.
45. Siho nāma jighaccho pi paññādini na khādati,
siho nāma kiso cāpi nāgamaṁsam na khādati.
46. Kulajāto kulaputto kulavaṁsasurakkhito
attanā dukkhapatto pi hinakammaṁ na kāraye.
47. Candanaṁ sītalām loke, tato candanā va sītalām,
candacandanasitamhā sādhuvākyam subhāsitam.
48. Udeyya bhānu pacchime, merurājā nameyya pi,
sītalo narakaggi pi, pabbatagge ca uppalam
vikase, na vīparitam sādhuvākyam kudācanam.
49. Sukhā rukkhassa chāyā va tato ṇātimātāpitu,
tato ācariyā rañño, tato buddhassa 'nekadhā.

1. Or, bhijjetum. 2. Or, ghaṭeti.

50. Bhamarā puppham icchanti, guṇam icchanti sajjanā,
makkhikā putim icchanti, dosam icchanti dujjanā.
51. Mātahīnassa dubbhāsā, pitahīnassa dukriyā,
ubho mātāpitahīnā dubbhāsā ca dukiriyā.
52. Mātāsethassa subhāsā, pitāsethassa sukriyā,
ubho mātāpitāsethā subhāsā ca sukriyā.
53. Saṅgāme sūram icchanti, mantisul akutūhalam,¹
piyañ ca annapānesu, atthe² jāte² ca² panditam.
54. Sunakho sunakham disvā dantaṁ dasseti hiṁsitum
dujjanō sujanam disvā rosayaṁ hiṁsam icchatī.
55. Mā ca vegena kiccāni kāresi kārāpesi vā,
sahasā kāritam kannamā mando pacchānutappati.
56. Kodham vihitvā kadāci na socati,
makkhapahānam isayo vanṇayanti,
sabbesam pharusavācam khametha,
etaṁ khantim uttamam āhu santo.
57. Dukkho nivāso sambādhe ṭhāne asucisaṅkate,
tato arimhi appiye, tato pi akataññunā.
58. Ovadeyyānusāseyya pāpakā ca nivāraye,
sataṁ hi so piyo hoti, asataṁ hoti appiyo.
59. Uttam attanivātena, sūram bhedena nijjaye,
nīcam appakadānenā, vīriyena samam jaye.
60. Na visam visam iccāhu dhanam saṅghassa uccate,
visam ekaṁ va hanati sabbam saṅghassa santakaṁ³.
61. Javena bhadram jānanti balibaddañ ca vāhanā,
duhena dhenuṁ jānanti bhāsamānenā pañditam.
62. Dhanam appam pi sādhūnaṁ kūpe vārī va nissayo,
bahuṁ api asādhūnaṁ na ca vārī va anṇave.
63. Najjo⁴ pivanti⁴ no⁴ āpam⁴ rukkhā khādanti no phalam,
vassanti kvaci no meghā, parathāya sataṁ dhanam.
64. Apatheyym na patheyya, acinteyyam na cintaye,
dhammam eva sucinteyya, kālam mogham na accaye.⁵
65. Acintitam pi bhavati, cintitam pi vinassati,
na hi cintāmayā bhogā itthiyā purisassa vā.
66. Asantassa piyo hoti santam na kurute piyam,
asataṁ dhammam rocti tam parābhavato mukham.

1. Or, mantisukham kutuhale.

2. Or, athakicceṣu.

3. Or, hanati.

4. Or, āpam pivanti no najjā.

5. Or, icchaye.

CHAPTER III.—THE EVIL-DOER.

67. Atippiyo na kātabbo khalo kotuhalam̄ karō,
sirasā vayhamāno pi adḍhapūro ghaṭo yathā.
68. Sappo duṭṭho khalo duṭṭho, sappā duṭṭhataro khalo,
mantosadhehi so sappo, khalo ken' upasammati?
69. Yo bālō maññatī bālyam̄ paṇḍito vāpi tena so,
bālō va paṇḍitamānī sa ve bālō ti vuccati.
70. Madhum̄ vā maññatī bālō yāva pāpam̄ na paccati,
yadā ca paccati pāpam̄ atha dukkham̄ nigacchatī.
71. Na sādhu balavā bālō sāhasā vindate dhanam̄,
kāyassa bhedā duppañño nirayaṁ so 'papajjati.
72. Ghare duṭṭho ca mūsiko, vane duṭṭho ca vānaro,
sakuṇe ca duṭṭho kāko, nare duṭṭho ca brāhmaṇo.
73. Dīghā jāgarato ratti, dīgham̄ santassa yojanam̄,
dīgho bālāna saṁsāro saddhammam̄ avijānataṁ.
74. Tilamattam̄ paresam̄ va appādosañ ca passati,
nājikeram̄ pi sadosaṁ khalajāto na passati.
75. Nāttadosam̄ pare jaññā, jaññā dosam̄ parassa tu,
guhe kummo va aṅgāni, paradosañca lakkhayē.
76. Paṇḍitassa pasāṁsāya daṇḍo bālena dīyate,
paṇḍito paṇḍiten' eva vaṇṇito va suvaṇṇito.
77. Luddham̄ atthena gaṇheyya, thaddham̄ añjalikammunā,
chandānuvattiyā mūlham̄, yathābhūtena paṇḍitam̄.

CHAPTER IV.—FRIENDSHIP.

78. Hitakārō paro bandhu, bandhūpi ahito paro,
ahito dehajo vyādhī, hitam̄ araññam̄-osadham̄.
79. Parokkhe guṇahantāram̄ paccakkhe piyavādinam̄
vajjeyya tādisam̄ mittam̄ visakumbhe yathā madhum̄.
80. Dhanahine caje mitto, puttadārā sahodarā,
dhanavantaṁ va sevanti; dhanaṁ loke mahāsakhā.
81. Jāneyya pesane bhaccam̄, bandhum̄ vāpi bhayāgate,
appakāsu tathā mittam̄, dārañca vibhavakkhayē.
82. So bandhu yo hite yutto, pitaro honti posakā,
tam̄ mittam̄ yattha vissāso, sā bhariyā yattha nibbuti.
83. Na vissase avissattham̄, mittāñ cāpi na vissase,
kadāci kupito mitto sabbam̄ dosam̄ pakāsaye.
84. Sakim̄ duṭṭhañ ca yo mittam̄ puna sandhitum icchatī
so maccum̄ upagaṇhāti gabbham̄ assatarī yathā.

85. Vahe amittam khandhena yāva kālo anāgato,
tam eva āgate kāle sele bhinde ghaṭam iva.
86. Iṇaseso aggiseso satruseso tath' eva ca,
punappunaṁ vivaḍḍhanti, tasmā sesam na kāraye.
87. Padumam va mukham yassa vācā candanasiṭalā
tādisam nopaseveyya, hadaye tu halāhalam.
88. Na seve pharusaṁ sāmiṁ, na ca seveyya macchariṁ,
tato apagganham sāmiṁ, u' eva niggāhakam tato.
89. Siṅgiṁ paññāsaḥatthena vajje satena vājinaṁ,
hatthim dantiṁ sahassena, desacāgena dujjanaṁ.
90. Kudesañ ca kumittañ ca kukulañ ca kubandhavaṁ
kudārañ ca kudāsañ ca dūrato parivajjaye.
91. Rogāture ca dubbhikkhe byasane ca satruviggāhe
rājadvāre susāne ca ye tiṭṭhanti sumittakā.
92. Sītavāco bahumitto, pharuso appamittako,
upamā ettha nātabbā candasūriyarājunaṁ.
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CHAPTER V.—WOMAN.

93. Kokilānam saro rūpaṁ, nārī rūpaṁ patibbatam,
vijjā rūpaṁ arūpānam, khamā rūpaṁ tapassinaṁ.
94. Itthīnañ ca dhanam rūpaṁ, purisānam vijjā dhanam,
bhikkhūnañ ca dhanam sīlam, rājānañ ca dhanam balam.
95. Tapassino kisā sobhā, thūlā sobhā catuppada,
purisā vijjavā sobhā, itthī sobhā sasāmikā.
96. Pañcaratyā sugandhabbā, sattaratyā dhanuggahā,
ekamāsā subhariyā, adḍhamāsā sissā malā.
97. Hiñ ramati pañ, bañ ramati pok,
thī ramati pu, khu ramati dham.
98. Jīṇam annam pasamseyya, dārañ ca gatayobbanam,
rañā punāgatañ sūram, sassāñ ca geham āgatam.
99. Dvattipatikā nārī ca, bhikkhu dvattivihāriko,
dvattipāsamutto pakkhi, katamāyā bahūtaram.
100. Dujjanam pahārā dame, mittam dame abhānikā,
itthīñ ca byasanā dame, rāgīnam appabhojanā.
101. Na ratti vinā candimam, viciñ vinā ca annavo,
hainam viuñ pokkharañi, patim kaññā ca sobhate.

102. Patinā janito bhogo, itthiyā va saṅgopito,
puriso va hi paṭṭhāno, itthi suttam̄ va sūciyā.
103. Sabbā nadi vāñkanadī, sabbe kaṭṭhamayā vanā,
sabb' itthiyo kare pāpan labhamāne nivātake.
104. Vivādasilim usūyabhāṇiniṁ
sampassataṇhim bahupākabhattinim
aggantabhattinim paragehavāsinim
nāriṇi caje puttasataṇ pi poso.
105. Bhuttesu maṇdesu janīva kantini,
guyhe ca ṭhāne bhaginīva hiriṇi,
kammesu pattesu karoti dāśīva,
bhayesu manti, sayanesu rāmaye,
rūpisu sikkhi kupanesu khantini,
sā nāri seṭṭhā ti vadanti paṇḍitā ;
kāyassa bhedā ca di e bhaveyya sā.
106. Sāmā migakkhi tanumajjhagattā
sūrū sukesi samadantapanti
gambhiranābhī yuvati susili
hine kule jātāpi vivāhyā.
107. Saradaṁ utukālānam, bhariyānam rūpavatī,
jetṭho paṭṭhānam puttānam, disānam uttarādisā.
108. Yā icche puriso hotum jātijāti punappunam
sāmikam apacāyeyya Indam̄ va Pāricārikā.
109. Yo icche puriso hotum jātijāti punappunam
paradāram vivajjeyya dhotapādo va kaddamam̄.
110. Atikkantavayol poso āneti timbarutthanīm ;
tassā issā na suppati² —tam̄ parābhavato mukhaṇi.

CHAPTER VI—KINGS.

111. Ekayāmaṁ saye rājā, dviyāmaññeva paṇḍito,
gharāvāso tiyāmaṁ va, catuyāmaṁ tu yācako.
112. Dhanavā sutavā rājā nadi vijjo c'ime³ pañca³
yattha³ des³ na vijjanti na tattha divasam̄ vase.
113. Yasminm padese na māno na pemam̄ na ca bandhavā
na ca vijjāgamo koci na tattha divasam̄ vase.
114. Aputtakam̄ gharaiṇ suññam̄, rattham̄ suññam̄ arājakam̄,
asippassa mukham̄ suññam̄, sabbasuññā daliddatā.

1. Or, atimahallako

2. Or, asaddhā ti.

3. Or, tathā ime, pañca yattha.

115. Dhanām iccheyya vāṇijje, vijjam icche bhaje sutām,
puttam icche taruṇitthim, rājāmaccaṁ vasām game.
116. Naṭṭho yati asantuṭṭho, santuṭṭho ca mahipati,
lajjā ca gaṇikā naṭṭhā, nillajjā kuladhītikā.
117. Pakkhinām balam ākāso, macchānam udakām balam,
dubbalassa balam rājā, kumārānaṁ rudaṁ balam.
118. Khamā jāgari' uṭṭhānam saṁvibhāgo day' ikkhanā,—
nāyakassa guṇā ete, icchitabbā sataṁ guṇā.
119. Sakim vadanti rājān ; sakīn samaṇabrahmaṇā,
sakim sappurisā loke, esa dhammo sanantano.
120. Alaso gihi kāmabhogī na sādhū,
asaññato pabbajito na sādhū,
rājā anisammakāri na sādhū,
paṇḍito kodhano tam pi na sādhū.
121. Bahavo yattha nettāro sabbe paṇḍitamānino,
sabbe mahattam icchanti, tesām kaṇmām vinassati.
122. Ayām khayāmīl sayām jaññā rajā sayām katākataṁ,
niggahe niggahetabbām, paggāhe paggahe hārahaṁ.
123. Piṭṭhitō' kkaīn niseveyya, kucchinā va hutāsanām,
sāmikām sabbabhāgena, paralokaṁ amohavā.
124. Aggi āpo itthi mūļho sappo rājakulāni ca
apayantena gantabbā, accekaṁ pāṇahārakā.
125. Paduṭṭhabhāriyasaṁvāso, paduṭṭhacittadāsako,
sasappe ca ghare vāso,—maccu eva na saṁsayo.
126. Muļhasissopadesena, kunāribharapena ca,
asatā sampayogena, paṇḍito pyavasidati.
127. Mātā puttakaram pāpām, sissapāpām guru tathā,
rājā ratṭhakaram pāpām, rājapāpām purohito.
128. Akkodrena jine kodham, asādhūm sādhunā jine,
jine maccharām dānena, saccenālikavādinām.
129. Adantadamanām dānām, dānām sabbatthasādhakām,
dānena piyavācāya unuamanti namanti ca.
130. Dānām sinehabhesajjām, maccherām dosanosadham,
dānām yasassibhesajjām, maccherām kapaṇosadham.
131. Bahūnam appasārānam sāmaggiyā jayaṁ jaye,
tiṇehi vattate yottam, tena nāgo pi bajjhate.
132. Sahāyo asamattho pi tejasā kiṁ karissati ?
nivāte jalito aggi sayam evūpasamati.

133. Na raññā samakām bhūñje kāmabhogaṁ kudācanām,
ākappām sarakuttīm vā mālāgandhavilepanām
vattham sabbām alāñkāram, — na raññā sadisām kare.
134. "Na me rājā sakha hoti, na rājā hoti methuno,
eso sāmiko mayhan "ti citte niñṭham su ṭhāpaye.
135. Nātidiūre bhaje rañño, nāccāsanopavātake,
ujuke nātininne ca na bhaje uccamāsane ;
cha dose vajje sevako tiñṭhe aggim va samyato.
136. Guṇi sabbaññutulyo pi na sobhati anissayo,
anaggho pi maṇi setṭho hemām nissāya sobhati.
-

CHAPTER VII—MISCELLANEOUS.

137. Itihimisse kuto silām, māmsabhakkhe kuto dayā,
surāpāne kuto saccām, mahālobhe kuto hiri,
mahātande kuto sippām, mahākodhe kuto dhanām ?
138. Surāyogo vikālo ca samajjacarañālasām
khīḍā dhutto pāpamitto,—bhoganāsamukhā ime.
139. Divā nādikkhya vattabbaṁ, ratto nāvacanena ca,
sañcāreyya bhayā bhīto, vane vanacarī yathā.
140. Jivantā pi matā pañca Vyāsenā parikittitā :—
dukkhito byādhito mūlho iñavā nityasevako.
141. Anāgataṁ bhayaṁ disvā dūrato parivajjaye,
āgataṁ ca bhayaṁ disvā abhīto hoti pandīto.
142. Niddāluko pamatto ca sukhatho rogavālaso
mahiccho kamnārāmo ca, — satt' ete satthavajjīta.
143. Duggataṁ gaccha he lābha, labhī lābhena pūrati ;
thale pavassa pajjunna, sindhu āpena pūrati ;—
natthidām, kammappaṭṭhānakām.
144. Na hi koci kate kicce kattāram samupekkhate,
tasmā sabbāni kiccāni sāvasesena kāraye.
145. Tūlam sallahukām loke, tato cāpallajātiko,
tato vuḍḍham anovādo, pamatto buddhasāsane.
146. Pāśāñachattām garukām, tato devānācikkhaṇām,
tato vuḍḍhānam ovādo, tato buddhassa sāsanaṁ.
147. Kāyassa dakkhiṇāhattho dāsō ettha kañiñṭhako
kaññaghānānam akkhinaṁ, vāmo tu pādadāsako.
148. Tambulassa majjhē patte Kuvero rakkhati sadā,
mūlamhi rakkhati Yakkho, aggamhi Kālakaññikā ;
tāni bhuñjeyya chinditvā siri evām pavaddhati,

149. Sampundrakkho Brahmā va, accurakkho ca Bissaṇo ;
taṁ hi te pūjayanu, sadā mānenti tam naraṁ.
150. Gonā hi sabbagihinām posakā bhogadāyakā
taṁ hi mātāpitū va mānaye sakkareyya ca.
151. Ye ca khādanti gomaiṁsaṁ mātumaiṁsaṁ va khādare:
matesu tesu gjijhānaṁ dade sote ca vāhaye.
152. Guru siddho sippārambho, Ravisokrā ca majjhimo,
na sippo Buddhacandaro, Sori-aṅgā ca maraṇam.
153. Aṭṭhamiyām garuṁ hanti, sissām hanti catuddasiṁ,
sippām hanti dasasippām, mātāpitā ca puṇṇam.
154. Nālikām satta na bhuñje, na lābuṁ navamam tathā,
dvādasa prinnam tri minnam, bhuñje sippām vinassati.
155. Ekām caje kulass' atthām ekām, gāmass' atthām kulaṁ caje,
gāmaṁ caje janapadatthām, attatthām paṭhaviṁ caje.
156. Desam ossajja gacchanti siho sappuriso gajo,
tatth' eva nidhanam yanti kāko kāpuriso migo.
157. Yamhi padese na māno na pemaṁ na ca bandhavā
na ca vijjāgāho koci na taṭṭha vasanaṁ kare.
158. Caratyekena pādena tiṭṭhatyekena paṇḍito,
anisamma param ṭhānam ṭhānam na pubbam ālayam jahe
159. Dhanadhaññapayogesu tathā vijjāgamesu ca
dūtesu apacāresu cajjā lajjā tadā bhave.
160. Dviguṇo thīnam āhāro, buddhi cāpi catugguno,
chagguno hoti vāyāmo, kāmo tvaṭṭhaguṇo bhave.
161. Pabbepabbe kamen' ucchu visesarasavāggato,
tathā sumettiko sādhū, viparīto va dujjano.
162. Kassako vāṇijo 'macco samāpo sutasīlavā —
tesu vipulajātesu raṭṭhami pi vipulam siyā.
163. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
malam vanṇassa kosajjam, pamādo rakkhato malam.
164. Hinānam gacchate vittam virānam santakattanaṁ,
vadanti ca hinā jānā : pubbakammappaṭṭhānakā.
165. Na vadanti c' evam dhīrā, vāyamim̄su sabbakamme,
na ce s'jjhati tam kammam, aphalam eva, ko doso ?
166. Nicam kulaṁ nipaññam vā nirūpam nibalam samam,
imam kālam chuttakālam ; dhanam eva visesakam.
-

KAPIRAJACARIYA.

1. Yadā aham kapi āsiṁ nadiküle darīsaye
piļito saṁsumārena, gamanaṁ na labhāmi' haṁ.
 2. Yamh' okāse aham ṭhatvā orapāram patām' aham
tatth' acchi satthu vadhi ko kumhilo ruddadassano.¹
 3. So mām asamī 'ehī' ti, aham 'emī' ti tam vadi,
tassa m. tthakam akkamma paraküle patiṭṭhahim..
 4. Na tassa alikām bhanitam, yathāvacām akās' aham ;
saccena me samo n' atthi, esā me saccapāramī ti.
-

SASAPANDITACARIYA

1. Punāparam yadā homi sasako pavanacāriko
tiṇapaṇṇasākaphalabhadhakho paraheṭhanavivajjito.
2. Makkaṭo ca siṅgālo ca uddapoto c' aham tada
vasāma kasāmantā sāyañi pāto padissare.
3. Aham te anusāsāmi : 'kiriye kalyāṇapāpake
pāpāni parivajjetha kalyāṇe abhinivassatha'.
4. Uposathamhi divase candam disvāna pūritañ
etesañ tattha ācikkhiñ² : 'divaso ajj' uposatho,
5. Dānāni paṭiyādetha dakkhiṇeyyassa dātave,
datvā dānam dakkhiṇeyyam upavassath' uposatham'.
6. Te me 'sādhū' ti vatvāna yathāsatti yathābalaiñ
dānāni paṭiyādetvā dakkhiṇeyyam gavesimṣu³.
7. Aham nisajja cintesim⁴ : 'dānam dakkhiṇ' anucchavam⁵
yadi 'haṁ labhe dakkhiṇeyyam kiñ me dānam bhavissati ?
8. Na me atthi tilā muggā māsā vā taṇḍulā ghaṭaiñ ;
aham tiṇena yāpemi na sakkomi⁶ tiṇa⁶ dātave.
9. Yadi eti dakkhiṇeyyo bhikkhāya mama santike
dajjāhaṁ sakam attānam na so tuccho gamissati'.
10. Mama s iñ⁷ appim aññīya Sakko brāhmaṇavaṇṇinā
āsayañ me upāgañchi dānavimāṁsanāya me.
11. Tam aham disvāna santuṭṭho idam vacanaiñ abravim :—
'sādhū kho si anupatto ghāsahetu mam' antike.

¹ B. bhiru⁸.² P. T. S. ācikkhi.³ P. T. S. gavesimṣu⁹.⁴ P. T. S. cinte i.⁵ B. dakkhinucechavikam.⁶ A. T. S. sakkā tiṇam.

12. Adinnapubbaṁ dānavaram ajja dassāmi te aham,
tuvam silaguṇūpeṭo ayuttam te paraheṭhanam.
 13. Ehi aggim padipehi, nānākaṭṭhe samānaya,
aham pacissam attanam, pakkaṁ tvam bhakkhayissasi' ti.
 14. 'Sādhū' ti so haṭṭhamano nānākaṭṭhe samānayi,
mahantam akāsi citakam katvān' aṅgāragabbhakam.
 15. Aggiṁ tattha padipeti yathā so khippam mahābhavē
phoṭṭevā rajagate gatē ekamantaṁ upāvisi.
 16. Yadā mahākaṭṭhi puñjol āditto dhūmam āyati
tad uppātivā papatiṁ majjhe jālasikhantare.
 17. Yathā sitodakaṁ nāma paviṭṭham yassa kassaci
sameti daratham pariļāham assādaṁ deti pīti ca,
 18. Tath' eva jalitam aggiṁ paviṭṭhassa mamaṁ tadā
sabbam sameti daratham yathā sitodakaṁ viya.
 19. Chāvicamnaṁ maṁsaṁ nahāruṁ aṭṭihadayabandhanam
kevalam sakalam kāyaṁ brāhmaṇassa adās' ahan ti.
-

MĀNGALA SUTTA.

Evam me sutam :

Ekaṁ samayaṁ Bhagavā Sīvatthiyam viharati Jetavane Anātha-piṇḍikassa ārāme. Atha kho aññitūrā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yera Bhagavā ten' upasaṅkami, upasaṅkamityā Bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhasi. Ekamantaṁ ṭhitā kho sā devatā Bhagavantaṁ gāthāya ajjhabhāsi :

1. "Bahu devā manussā ca maṅgalāni acintayum
ākaṅkhamānā sotthānam, brūhi maṅgalam uttamam."
 2. "Asevanā ca bālānam, paṇḍitānañ ca sevanā,
pujī ca pūjaneyyānam, etam maṅgalam uttamam.
 3. Patirūpadesavāso ca pubbe ca katapuññatā,
attasammāpaṇidhi ca, etam maṅgalam uttamam.
 4. Bāhusaccañ ca sippañ ca, vinayo ca susikkhito,
suṭhāsitā ca yā vācā, etam maṅgalam uttamam.
-

5. Mātāpitu-upuṭṭhānam, puttadārassa saṅgaho,
anākulā ca kammantā, etam maṅgalam uttamam.
 6. Dānañ ca dhammacariyā, ca, nātakānañ ca saṅgaho,
anavajjāni kammīni, etam maṅgalam uttamam.
 7. Āratīl viratī pāpā, majjapānā ca saññamo²,
appaniādo ca dhammesu, etam maṅgalam uttamam.
 8. Gāravo ca nivāto ca, santuṭṭhi ca kataññutā,
kālena dhammasavanañ, etam maṅgalam uttamam.
 9. Khaṇti ca sovacassatā, sāmaṇānañ ca dassanañ,
kālena dhammasākacchā, etam maṅgalam uttamam.
 10. Tapo ca brahmacariyañ ca ariyasaccāna dassanañ,
nibbānasacchikiriyā ca, etam maṅgalam uttamam.
 11. Phuṭṭhassa lokadhammehi cittam yassa na kampati
asokam virajam khemañ, etam maṅgalam uttamam.
 12. Etādisāni katvāna sabbattha-m-aparājitā
sabbattha sotthim gacchanti, tam tesam maṅgalam uttamam.
-

METTASUTTA.

1. Karaṇiyam atthakusalena
yan tam sāntam padam abhisamecca
sakko ujū ca suhujū³ ca
suvaco c'assa mudu anatimāni
2. Santussako ca subharo ca
appakicco ca sallahukavutti
santindriyo ca nipako ca
appagabbho kulesv⁴ ananugiddho,
3. Na ca khuddam⁵ ācare⁵ kiñci
yena viññū pare upavadeyyum ;
sukhino va⁶ khemino hontu,
sabbe sattā bhavantu sukhitattā;
4. Ye keci pāṇabhet' atthi
tasā vā thāvarā v'⁶ anavāsesa
dighā vā ye vā⁷ mahantā⁷
majjhimā rassakā aṇukathulā,

1. P. T. S. ārati.	3. P. T. S. sujū.	5. P. T. S. khuddam samācare.
2. B. sāmyamo.	4. P. T. S. kulesu.	6. P. T. S. vā.
	7. P. T. S. mahantā vā.	

5. diṭṭhā vā ye vā addiṭṭhā
 ye vāl düre vasanti avidure,
 bhūtā vā sambhavesī vā;
 sabbe sattā bhavantu sukhitati
6. Na paro param nikubbetha
 nātimāññetha katthaci nañci kañci,
 vyārosanā paṭighasaññā
 nāññāmaññassa dukkham iccheyya.
7. Mātā yathā niyāñ puttañ
 āyusā ekaputtam anurakkhe,
 evam pi sabbabhūtesu
 mānasani bhāvaye aparimāṇam.
8. Mettañ ca sabbalokasmiñ
 mānasam bhāvaye aporimāṇam
 u ldhāñ adho ca tiriyañca
 asambādham averam asapattam.
9. Tiṭṭham caram nisutto vā
 sayāno² yāvat' assa vigatamiddho,
 etañ satiñ adhiṭṭheyya;
 brahmam etaiñ vihārañ idha-m-āhu.
10. Diṭṭhiñ ca anupagamma
 silavā dassanena sampanno
 kāmesu vineyya gedham
 na hi jātu gabbhaseyyam punar eti.

1. P. T. S. ca.

2. P. T. S. sayāno vā.



SINGĀLOVĀDA-SUTTANTA.

Evam me sutam :

1. Ekaṁ samayaṁ Bhagavā Rājagahe viharati Veļuvane Kalan-dakanivāpe. Tena kho pana samayena Siṅgālako gahapatiputto kālass eva vuṭṭhāya Rājagahā nikhamitvā allavattho allakeso pañjaliko puthuddisā namassati puratthimāṁ disam dakkhiṇam disam pacchimam disam uttaram disam heṭṭhimam disam uparimam disam.

2. Atha kho Bhagavā pubbañhasamayaṁ nivāsetvā pattacivaram ādāya Rājagahāṁ piṇḍāya pāvisi. Addasā kho Bhagavā Siṅgālakam gahapatiputtam kālass' eva vuṭṭhāya Rājagahā nikhamitvā allavattham allakesam pañjalikam puthuddisā namassantaṁ puratthimāṁ disam dakkhiṇam disam pacchimam disam uttaram disam heṭṭhimam disam uparimam disam. Disvā Siṅgālakam gahapatiputtam etad avoca :

'Kin nu khol vam gahapatiputta kālass' eva vuṭṭhāya Rājagahā nikhamitvā allavattho allakeso pañjaliko puthuddisā namassasi puratthimāṁ disam . . . uparimāṁ disan ti ?'

'Pitā mām bhante kālam karonto avaca—"Disā tāta namass-eyyasiti." So kho ahaṁ bhante pituvacanaṁ sakkaronto garukaronto² mānento pūjento kālass' eva vuṭṭhāya Rājagahā nikhamitvā allavattho allakeso pañjaliko puthuddisā namassāmi puratthimāṁ disam . . . uparimāṁ disan ti.'

'Na kho gahapatiputta Ariyassa vinaye evam chaddisā namassitabbā? ti.'

'Yathā kathaṁ pana bhante Ariyassa vinaye chaddisā namassitabbā? Sādu me bhante Bhagavā tathā dhammarāṁ desetu yathā Ariyassa vinaye chaddisā namassitabbā ti.'

'Tena hi gahapatiputta sunohi³ sādhukam manasikarohi, bhāsi-sāmī ti.'

'Evam bhante ti' kho Siṅgālako gahapatiputto Bhagavato pacca-ssoxi. Bhagavā etad avoca :

1. P. T. S. omits.

2. B. garum karonto.

3. P. T. S. sunāhi.

3. 'Yato kho gahapatiputta ariyasāvakassa cattāro kammakilesā pahinā honti, catūhi ca ṭhānehi pāpakammaṁ na karoti, cha ca bhogā- naṁ apāyamukhāni na sevati, so evaṁ cuddasa pāpakā' pagato, chaddisā paṭicchādi, ubhalokavijayāya paṭipanno hoti, tassa ayañ c 'eva loko āraddho hoti paro ca loko. So1 kāyassa bhedā param2 marañā sugatīm saggam lokam uppajjati.

'Katam' assa cattāro kammakilesā pahinā honti? Pāṇātipāto kho gahapatiputta kammakileso, adinnādānaṁ kammakileso, kāmesu micchācāro kammakileso, musāvādo kammakileso. Imassa cattāro kammakilesā pahinā honti ti.'

Idam avoca Bhagavā

4. Idam vatvā³ Sugato athāparam etad avoca Satthā:

'Pāṇātipāto adinnādānaṁ musāvādo ca vuccati,
Paradāragamanañ c' eva nappasam̄santi pañditā ti.'

5. 'Katamehi catūhi ṭhānehi pāpakammaṁ na karoti? Chandāgatīm gacchanto pāpakammaṁ karoti, dosāgatīm gacchanto pāpakammaṁ karoti, mohāgatīm gacchanto pāpakammaṁ karoti, bhayāgatīm gacchanto pāpakammaṁ karoti. Yato kho gahapatiputta Ariyasāvako n' eva chandāgatīm gacchatī, na dosāgatīm gacchatī, na mohāgatīm gacchatī, na bhayāgatīm gacchatī, imehi catūhi ṭhānehi pāpakammaṁ na karotī ti.'

Idam avoca Bhagavā.

6. Idam vatvā Sugato athāparam etad avoca Satthā:

'Chandā dosā bhayā mohā
yo dhammaṁ ativattati,
Nihiyati yaso⁴ tassa⁴
kālapakkhe va candimā.
Chandā dosā bhayā mohā
yo dhammaṁ nātivattati,
Āpūrati yaso⁴ tassa⁴
juñhapakkhe⁵ va candimā ti.'

1. P T. S. omits.

2. P T. S. param.

5. P. T. S. sukkapakkhe.

3. B. vatvāna, and below.

4. P. T. S. tassa yoso.

7. 'Katamāni cha bhogānam apāyamukhānī na sevati? Surāmerayamajjapamādaṭṭhānānuyogo kho gahapatiputta bhogānam apāyamukham. Vikālavisikhācariyānuyogo bhogānam apāyamukham. Samajjābhicaraṇam bhogānam apāyamukham. Jūtappamādaṭṭhānānuyogo bhogānam apāyamukham. Pāpamittānuyogo bhogānam apāyamukham. Alassānuyogo bhogānam apāyamukham.

8. 'Cha kho 'me gahapatiputta ādinavā surāmerayamajjapamādaṭṭhānānuyoge: sandīṭṭhikā dhanañjāni,¹ kalahappavaddhānī, rogānam āyatanaṁ, akittisañjananī, kopināniddhānsanī,² paññāya dubbalikaraṇī tv eva chaṭṭham padaṁ bhavati. Ime kho gahapatiputta cha ādinavā surāmerayamajjapamādaṭṭhānānuyoge.

9. 'Cha kho 'me gahapatiputta ādinavā vikālavisikhācariyānuyoge: attā pi 'ssa agutto arakkhito hoti, puttadārō pi 'ssa agutto arakkhito hoti' sāpateyyam pi 'ssa aguttam arakkhitam hoti, saṅkiyo ca hoti pāpakesu ṭhānesu, abhūtaṁ vacanañ ca tasmim rūhati, bahunnañ ca dukkhadhammānam purakkhato hoti. Ime kho gahapatiputta cha ādinavā vikālavisikhācariyānuyoge.

10. 'Cha kho 'me gahapatiputta ādinavā samajjābhicaraṇe; "Kuvaṁ³ naccaṁ, kuvaṁ gītaṁ, kuvaṁ vāditam, kūvaṁ akkhānam, kuvaṁ pāṇissaram, kuvaṁ kumbhathūnan ti?" Ime kho gahapatiputta cha ādinavā samajjābhicaraṇe.

11. 'Cha kho 'me gahapatiputta ādinavā jūtappamādaṭṭhānānuyoge: jayaṁ veram pasavati, jino cittam anusocati, sandīṭṭhikā dhanañjāni, sabhāgatassa⁴ vacanaṁ na rūhati, mittāmaccānam⁵ paribhūto hoti, āvāhavivāhakānam apatthito hoti, akkhadhutto ayaṁ⁶ purisapuggalo nālam dārabharaṇāyāti.⁷ Ime kho gahapatiputta cha ādinavā jūtappamādaṭṭhānānuyoge.

2. 'Cha kho 'me gahapatiputta ādinavā pāpamittānuyoge: ye iħuttā, ye soñdā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā, tyassa mittā honti, te sahāyā. Ime kho gahapatiputta cha ādinavā pāpamittānugoye.

1. B. dhanabāni.

4. B. sabhāye tassa.

2. B. ḡniddhamānsanī.

5. B. mittāpaccānam.

3. B. kva, and below.

6. P. T. S omits,

7. P. T. S. dārā?

13. 'Cha kho 'me gahapatiputta ādīnavā ālassānuyoge : "Atisitan ti" kammām na karoti, "Ati-uṇhan ti" kammām na karoti, "Atisāyan ti" kammarām na karoti, "Atipāto ti" kammarām na karoti, "Atichāto 'smī ti" kammarām na karoti, "Atitāto 'smī ti" kammarām na karoti. Tassa evam kiccāpadesabahulassa viharato anuppannā c' eva bhogā n'uppajjanti, uppannā ca bhogā parikkhayām gacchanti. Ime kho gahapati-putta cha ādīnavā ālassānuyoge ti'.

Idam avoca Bhagavā.

14. Idam vatvā Sugato athāparaṁ etad avoça Satthā :

'Hoti pānasakhā nāma,

hoti sampiyasampiyo,²

Yo ca atthesu jātesu

sahāyo hoti, so sakħā.

Ussūraseyyā paradārasevanā

verappasavo³ cā anatthata cā,

Pāpā ca mittā sukadariyatā ca,

ete cha ṭhānā purisaṁ dhamsayanti.

Pāpamitto pāpasakho

pāpa-ācāragocaro,

Asmā lokā paramhā ca

ubhayā dhamsate naro.

Akkh-itthiyo vāruṇī naccagītām

divāsoppam⁴ pāricariyā akālam,

Pāpā ca mittā sukadariyatā ca,

ete cha ṭhānā purisaṁ dhamsayanti.

Akkhehi dibbanti, suraṁ pivanti,

yant' itthiyo pānasamā paresaṁ,

Nihinasevī na ca buddhisevī,⁵

nihiyate⁶ kālapakkhe va cando.

Yo vāruṇī adhano akiñčano

pipāso pibām⁷ papāgato,⁷

Udakam iva iṇām vigāhati,

akusalam⁸ kāhati khippām attano.

1. P. T. S. atidhāto.

5. P. T. S. vuddhasevī.

2. P. T. S. sammiya sammiyo.

6. P. T. S. °ti.

3. P. T. S. verappasaṅgo.

7. B. samappapāgato.

4. P. T. S. divāsappam.

8. P. T. S. akulam.

Na divā suppanāsilena
 rattim anuṭṭhānadassināl
 Niccaṁ mattena soṇdēna
 sakkā āvasitum għaram.
 “Atisitam ati-uñham
 atisāyam,” idam ahu,
 Iti vissaṭṭhakammanto
 atthā accenti mānave.
 Yo ca sītañ ca uñhañ ca
 tiñā bhiyyo na maññati
 Karam purisakiccāni,
 so sukhā na vihāyatī”.

15. ‘Cattāro ‘me gahapatiputta amittā mittapaṭirūpaka veditabbā. Aññadatthuharo amitto mittapaṭirūpako veditabbo: vaciparamo amitto mittapaṭirūpako veditabbo: anuppiyabhāñi amitto mittapaṭirūpako veditabbo: apāyasahāyo amitto mittapaṭirūpako veditabbo.

16. ‘Catūhi kho gahapatiputta ṭhānehi aññadatthuharo amitto mittapaṭirūpako veditabbo. Aññadatthuharo hoti: appena bahum icchati: bhay’ assa² kiccaṁ karoti sevati atthakāraṇā. Imehi kho gahapatiputta catūhi ṭhānehi aññadatthuharo amitto mittapaṭirūpako veditabbo.

17. ‘Catūhi kho gahapatiputta ṭhānehi vaciparamo amitto mittapaṭirūpako veditabbo. Atitena paṭisantharati: anāgatena paṭisantharati: niratthakena saṅgañhāti: paccuppannesu kiccesu vyasanaṁ dasseti. Imehi kho gahapatiputta catūhi ṭhānehi vaciparamo amitto mittapaṭirūpako evditabbo.

18. ‘Catūhi kho gahapatiputta ṭhānehi anuppiyabhāñi amitto mittapaṭirūpako veditabbo. Pāpakam pi ’ssa anujānāti: kalyānam pi ’ssa nānūjānāti³: sammukhā ’ssa vaṇṇam bhāsatī: parammukhā ’ssa avanṇam bhāsatī. Imehi kho gahapatiputta catūhi ṭhānehi anuppiyabhāñi amitto mittapaṭirūpako veditabbo.

19. ‘Catūhi kho gahapatiputta ṭhānehi apāyasahāyo amitto mittapaṭirūpako veditabbo. Surāmerayamajjapamādaṭṭhānānuyoge sahāyo hoti: vikālaviskhācariyānuyoge sahāyo hoti: samajjābhicaraṇ

1 P. T. S. ratti-n-uṭṭhānadassinā-

3 B. anujānāti.

2 P. T. S. bhayassa.

sahāyo hoti: jūtappamādaṭṭhānānuyoge sahāyo hoti. Imehi kho gahapatiputta catūhi thānehi apāyasahāyo amitto mittapaṭirūpako veditabbo ti.'

Idam avoca Bhagavā.

20. Idam vatvā sugato athāparam etad avoca satthā :

'Aññadatthuharo mitto,
yo ca mitto vacīparo,
Anuppiyañ ca yo āha,
apāyesu ca yo sakhā,
Ete amitte cattāro
iti viññāya pañđito
Ārakā parivajjeyya
maggam paṭibhayam yathā ti.'

21. 'Cattaro 'me gahapatiputta mittā suhadā veditabbā. Upakāro mitto suhado veditabbo: samānasukhadukkho mitto suhado veditabbo: atthakkhāyī mitto suhado veditabbo: anukampako mitto suhado veditabbo.

22. 'Catūhi kho gahapatiputta thānehi upakāro mitto suhado veditabbo. Pamattam rakkhati: pamattassa sāpateyyam rakkhati: bhītassa saraṇam hoti: uppannesu kiccakaraṇiyesu tad diguṇam bhogam anup-pādeti. Imehi kho gahapatiputta catūhi thānehi upakāro mitto suhado veditabbo.

23. 'Catūhi kho gahapatiputta thānehi samānasukhadukkho mitto suhado veditabbo. Guyham assa ācikkhati: guyham assa parigūhati: āpadāsu na vijahati: jivitam pi 'ssa atthāya paricattam hoti. Imehi kho gahapatiputta catūhi thānehi samānasukhadukkho mitto suhado veditabbo.

24. 'Catūhi kho gahapatiputta thānehi atthakkhāyī mitto suhado veditabbo. Pāpā nivāreti: kalyāne niveseti: assutam sāveti: saggassa maggam ācikkhati. Imehi kho gahapatiputta catūhi thānehi atthakkhāyī mitto suhado veditabbo.

25. 'Catūhi kho gahapatiputta thānehi anukampako mitto suhado veditabbo. Abhaven' assa na nandati: bhaven' assa nandati: avaṇṇam bhaṇamānam nivāreti: vanṇam bhaṇamānam pasāmsati. Imehi kho gahapatiputta catūhi thānehi anukampako mitto suhado veditabbo ti.'

Idam avoca Bhagavā.

26. Idam vativā sugato athāparam etad avoca Satlhā :

' Upakāro ca yo mitto,
 Iyo ca mitto sukhe dukkhe,¹
 Atthakkhāyī ca yo mitto,
 yo ca mittānukampako,
 Ete pi mitte cattāro
 iti viññāya pañđito
 Sakkaccaṁ payirupāseyya,
 mātā puttaṁ va orasaṁ.
 Pañđito silasampanno
 jalām aggiva bhāsati.
 Bhoge sampharamānassa
 bhamarass' eva iriyato,
 Bhogā sannicayaṁ yanti,
 vammiko v' upaciyati.
 Evaṁ bhoge samāhantvā
 alamattho kuleःgihī
 Catudhā vibhaje bhoge,
 sa ve mittāni ganthati,
 Ekena bhoge bhuñjeyya,
 dvīhi kammaṁ payojaye,
 Catutthaṁ ca nidhāpeyya,
 āpadāsu bhavissati ti.'

27. 'Kathaṁ ca gahapatiputta ariyasāvako chaddisā paṭicchādi hoti? Cha-y-imā'gahapatiputta disā veditabbā. Purathimā disā mātā-pitaro veditabbā. Dakkhinā disā ācariyā vaditabbā. Pacchimā disā puttadārā veditabbā. Uttarā disā mittāmaccā veditabbā. Heṭhimā disā dāsakammakarā porisā veditabbā. Uparimā disā samaṇabrahmaṇā veditabbā.

28. 'Pañcahi kho gahapatiputto ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā. "Bhato nesaṁ bharissāmi, kiccaṁ nesaṁ karissāmi, kulavaṁsaṁ ṭhapessāmi, dāyajjām patipajjāmi, atha ca pana petānam kālakatānam dakkhiṇām anuppadassāmī ti." Imehi kho gahapatiputta pañcahi ṭhānehi puttena puratthimā disā mātāpitaro

1. B. sukhadukkho ca yo sakhā.

paccupaṭṭhitā pañcahi thānehi puttām anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, sippam sikkhāpentī, paṭirūpena dārena samyojentī, samaye dāyajjām niyyādenti. Imehi kho gahapatiputta pañcahi thānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā imehi pañcahi thānehi puttām anukampanti. Evam assa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

29. 'Pañcahi kho gahapatiputta thānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā : uṭṭhānena, upaṭṭhānena, sussūsāya, pāricariyāya, sakkaccaṁ sippuggahaṇena¹. Imehi kho gahapatiputta pañcahi thānehi antevāsinā dakkhiṇā disā ācariyā 'paccupaṭṭhitā pañcahi thānehi antevāsim anukampanti. Suvinītaṁ vinenti, suggahitām gāhāpentī, sabbasippasutām samakkhāyino bhavanti, mittāmaccesu parivedenti,² disāsu parittānam karonti. Imehi kho gahapatiputta pañcahi thānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi thānehi antevāsim anukampanti. Evam assa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

30. 'Pañcahi kho gahapatiputta thānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā : sammānanāya, avimānanāya, anaticariyāya, issariyavossaggena, alaṅkārānuppadānena. Imehi kho gahapatiputta pañcahi thānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi thānehi sāmikām anukampanti. Susaṅgahitakammantā ca hoti, susaṅgahitaparijanā ca, anaticārinī ca, sambhataṁ anurakkhati, dakkhā ca hoti analasā sabbakiccesu. Imehi kho gahapatiputta pañcahi thānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi thānehi sāmikām anukampati. Evam assa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.

31. 'Pañcahi kho gahapatiputta thānehi kulaputtēna uttarā disā mittāmaccā paccupaṭṭhātabbā : dānenā, peyyavajjena, athacariyāya, samānattatāya, avisām vādanatāya. Imehi kho gahapatiputta pañcahi thānehi kulaputtēna uttarā disā mittāmaccā paccupaṭṭhitā pañcahi thānehi kulaputtām anukampanti. Pamattām rakkhanti, pamattassa sāpateyyām rakkhanti, bhītassa saraṇām honti, āpadāsu na vijahanti, aparāparapajā³ ca³ paṭipūjentī. Imehi kho gahapatiputta pañcahi

1 P. T. S. sippapaṭṭiggahanena.

2 B. paṭiyādenti.

3 P. T. S. aparapajām ca pi 'ssa.

ṭhānehi kulaputtena uttarā disā mittāmaccā paccupat̄hitā imehi pañcahi ṭhānehi kulaputtam anukampanti. Evam assa esā uttarā disā pañcchannā hoti khemā appaṭibhayā.

22. 'Pañcahi kho gahapatiputta ṭhānehi ayirakena het̄himā disā dāsakammakarā paccupat̄hātabbā: yathābalam kāmmantasañvidhānena, bhattavettanānuppadānena, gilānupaṭṭhānena, acchariyānam rasānam sañvibhāgena, samaye vossaggena. Imehi kho gahapatiputta pañcahi ṭhānehi ayirakena het̄himā disā dāsakammakarā paccupat̄hitā pañcahi ṭhānehi ayirakam anukampanti. Pubbuṭṭhāyino ca honti pacchānipātino ca, dinnadāyino ca, sukatakāmāmakārakā, kittivāṇṇa-harā ca. Imehi kho gahapatiputta pañcahi ṭhānehi ayirakena het̄himā disā dāsakammakarā paccupat̄hitā imehi pañcahi ṭhānehi ayirakam anukampanti. Evam assa esā het̄himā disā pañcchannā hoti khemā appaṭibhayā.

33. 'Pañcahi kho gahapatiputta ṭhānehi kulaputtena uparimā disā samañabrahmañā paccupat̄hātabbā: mettena kāyakammena, mettena vacīkammena, mettena manokammena, anāvaṭadvāratāya āmisānuppadānenī. Imehi kho gahapatiputta pañcahi ṭhānehi kulaputtena uparimā disā samañabrahmañā paccupat̄hitā chahi ṭhānehi kulaputtam anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, kalyāṇamanasā anukampanti, assutam sāventi, sutam pariyodapenti, saggassa maggam ācikkhanti. Imehi kho gahapatiputta pañcahi ṭhānehi kulaputtena uparimā disā samañabrahmañā paccupat̄hitā imehichahi ṭhānehi kulaputtam anukampanti. Evam assa esā uparimā disā pañcchannā hoti khemā appaṭibhayā ti.'

Idam avoca Bhagavā.

34. Idam vatvā sugato athāparam etad avocā Satthā :

'Mātāpitā disā pubbā,
ācariyā dakkhiñā disā,
Puttadārā disā pacchā,
mittāmaccā ca uttarā,
Dāsakammakarā het̄hā,
uddhamā samañabrahmañā,
Etā disā namasseyya
alamattho kule gihī
Pañdito silasampanno,
sañho ca pañibhānavā,

Nivātavutti atthaddho,
 tādiso labhate yasam̄.
 Utṭhānako analaso,
 āpadāsu na vedhati,
 Acchiddavutti¹ medhāvī,
 tādiso labhate yasam̄.
 Saṅgāhako mittakaro,
 vadaññū vitamaccharo
 Netā vinetā anunetā,
 tādiso labhate yasam̄.
 Dānañ ca piyavajjañ² ca,
 att hacariyā ca yā idha,
 Samānattatā ca dhammesu,
 tattha tattha yathā 'raham̄.
 Ete kho saṅgahā loke,
 rathassa' āṇīva yāyato,
 Ete ca saṅgahā n' assu,
 na mātā puttakāraṇā
 Labhetha mānañ pūjāñ vā,
 pitā vā puttakāraṇā,
 Yasmā ca saṅgahe ete
 samavekkhanti pañcītā,
 Tasmā mahattaiñ papponti,
 pāsaññā ca bhavanti te ti.'

35. Evam̄ vutte Singālako gahapatiputto Bhagavantam̄ etad avoca : 'Abhikkantaiñ bhante, abhikkantaiñ bhante. Seyyathā pi bhante nikujjitañ vā ukkujjeyya, paṭicchannam̄ vā vivareyya, mūlhassa vā maggam̄ ācikkheyya, andhakāre vā telapajjotaiñ dhāreyya, "Cakkhu-manto rūpāni dakkhinti ti": evam̄ evam̄ Bhagavatā anekapariyāyena dhammo pakāsito. Esāham̄ bhante Bhagavantam̄ saraññam̄ gacchāmi, Dhammañ ca bhikkhusaṅghañ ca. Upāsakañ mām̄ Bhagavā dhāretu ajjatagge pāñupetaiñ saraññam̄ gatan̄ ti."

1 B. acchinnavutti.

2 P. T. S. peyyavajjañ.

NOTES.

The Jātaka stories number 550. They are probably the oldest stories ever collected. They are Indian in origin and give us an insight into the social, political, religious conditions of India in the fourth and fifth centuries B. C. and even earlier. In the present form in which we have them, i.e., written in Pāli, they serve the main purpose of illustrating the anterior lives of the Buddha. Hence, Jātaka means a birth-story (of the Buddha). Many of them were introduced into the West through Arabia at an early period of the Christian era and formed the basis of many European tales.

A Jātaka consists of four parts :

1. *The story of the present* (paccuppannavatthu), which serves as an introduction to the story proper and gives a short account of the circumstances in the present life-time of the Buddha leading to the telling of the story. This part has been omitted in most of the selections of the Jātakas in the present Reader, but may readily be studied by reference to any Jātaka printed by Fausholl. Its connection with the story proper may be seen from the fact that it opens with the first stanza of the story by way of a beginning. See, for example, the first paragraphs of Silānisāmsa Jātaka, p. 25; Cammasāṭaka Jātaka p. 26; and Ucchaṅga Jātaka, p. 27.

2. *The story of the past* (Atītavatthu), which is the story proper and generally begins with the well-known word 'atīte'. It treats of some experience in a past existence of the Buddha and is the part which begins the stories in the present Reader. It is thus the main part of the Jātaka.

3. The stanza or stanzas (gāthā), giving the substance of the story in verse.

4. The identification (Samodhāna) of the Buddha and the personages of the stories of the present and of the past. See, for example, the last paragraphs of Silānisāmsa Jātaka, p. 26; Cammasāṭaka Jātaka, p. 27; Ucchaṅga Jātaka, p. 29.

Page 1, line 2.—Bārāṇasi—Benares, capital of Kāsi. It is so called because of its situation between the two streams Bārana and Asi. Kāsi was an old kingdom in the Buddha's time, when it was conquered by the kingdom of Kosala.

Brahmadatta, 'bestowed by Brahmā'—a fictitious king reigning at Benares to serve to begin a tale.

" line 3.—Bodhisatto—*lit.* : ' wisdom-being,' i.e., ' a being whose essence is wisdom'; generally translated as the ' Future Buddha.'

" line 13.—kadaliphalāni—the plantain or banana fruit.

" line 21.—dhamme sudhammatāya—*lit.* : ' by good-natured-ness in (according to) the Moral Law'; or simply 'out of good nature.'

Page 2, line 1.—sacchannām — covered with (sacchannām = sam + √chad, to cover+na).

" line 12.—tadūpikā=tad+opāyika—conformable, corresponding to that.

" line 30.—lacchasi—labhissasi, 2nd sing. fut. of √labh, to get (bh+s=cch).

Page 4, line 21.—vissaṭṭho—*p.p.p.* of vis+√sajj, to set free=vissajjita,
line 25.

Page 6, line 25.—Sati—*pres. part., sing., loc.* of √as, to be; used as a locative absolute construction with maritabbe, 'if they must die.'

Page 8, line 12—āvijjhītvā—having surrounded, encompassed, √vidh.

" line 23.—pārupitvā—pa+ā+√var, to cover, put on.

Page 9, line 12.—appatissavāso—a + patissava √su, obedience + vāso, living = living without obedience (to a superior), anarchy.

Page 10, line 24.—kālakanñi, *lit.* : ' having the black ear', unlucky.

Page 12, line 6.—akaramhase, ahūvamhase—*1st pl., ref. imperfect* of √kar, to do, √hū, to be.

" line 7.—labhāmase—*1st pl., ref. imper.* of √labh, to get.

Page 12, line 9.—kubbato, pres. part., act., sing., gen. of \sqrt{kubb} , or \sqrt{kar} , to do.

„ *line 15.*—anusuyyām, anakkosām—anusuyyanto, anakkosanto, pres. part.=not envying, not abusing.

„ *line 24.*—uposatha—upa + vasatha, \sqrt{vas} + atha = fasting day, sabbath.

Page 13, line 2.—viyūhati — vi + y + $\sqrt{\text{ūh}}$, to remove.

„ *line 29.*—pag eva — in good time.

Page 14, line 1.—dussa—(1) adj. \sqrt{dus} , to spoil = corruptible; (2) adv.=dussam, wrongfully; (3) gen. pron. demonstr. = amussa, of a certain (field-watcher).

Page 15, line 15.—mattikā – earthen.

Page 16, line 23.—Bāveru—Babylon, to which the ancient Indians used to go for trade.

Page 17, line 1.—kahāpaṇa, a small copper coin, square and punched with marks. Its actual value was probably less than the present penny but in Ancient India, where coined money was scarce, its value in transaction was probably equal to a shilling.

„ *line 6.*—dasahi asaddhammehi — the ten bad qualities of a crow are: (1) he is audacious, (2) impudent, (3) greedy, (4) glutinous, (5) cruel, (6) pitiless, (7) weak, (8) noisy, (9) forgetful, (10) he is in the habit of hoarding bits and ends.

„ *line 17.*—Sattaratanāni—the seven jewels are (1) suvannām, gold, (2) rajatām, silver, (3) muttām, pearl, (4) manī, ruby, (5) veluriyām, beryl, (6) vajirām, diamond, (7) pavalām, coral.

„ *line 32.*—Tambapanī—lit: ‘copper-hand’ because when Vijaya and his men rested themselves with their hands touching the ground, the hands became coppery in colour from contact with the coppery colour of the soil. It is the old name for Ceylon.

Sirisavatthu—a fabulous town, the home of the Yakshas or demons of Tambapanī.

Page 18, line 16.—Kalyāṇī—the name of a river in Ceylon.

Page 19, line 13.—Kassapa—the Buddha who appeared immediately before Gotama.

Dasabalāṇī—the ten powers or ten kinds of knowledge possessed by the Buddhas.

Page 21, line 8.—Suppāraka—an old seaport on the southern coast of the Kathiawad peninsula.

„ *line 9.*—Bharukaccha—the modern Broach in Western India.

Page 23, line 31.—Masāragallam—cat's eye.

Page 24, line 1.—Vaṭabhāmukha—*lit.*: 'mare's mouth', a great whirlpool, said to be situated at the South Pole and the entrance into the infernal regions.

„ *line 24.*—Sañcicca—*indecl. ger.*=san+ñcit, to think+ya, intentionally.

Page 25, line 2.—Jetavana—'Jeta's grove', so-called after the Prince from whom it was bought by a rich merchant, Anāthapiṇḍika for presentation to the Buddha. It was near Sāvatthi, the capital of the kingdom of Kosala. The Buddha delivered most of his sermons while residing at this beautiful monastery of Jetavana.

„ *line 4.*—Aciravati—the modern river Rapti.

„ *line 18.*—Sotāpanno—'stream-winner,' i.e., one who has attained to the first path to sanctity, the next three being Sakadāgāmī, 'once-returner', anāgāmī, 'never-returner' and arahā, 'saint.'

„ *line 30.*—lāṅkāra=lakāra, *m.*, a mast, *also* an anchor, sail.
Yaṭṭhijiyāni.—the rigging of a vessel.

Page 26, line 3.—pattim dammi—I give a share of merit (patti). This is an example of 'transference of merit'.

„ *line 18.*—Sāriputta—also known as Upatissa, from the village where he was born. He became the right-hand man of the Buddha, his official title being 'Generalissimo of the Law, (Dhammasenāpati).

Page 26, line 22.—paribbājaka—pari + वाज्, to go + aka=ā ‘wanderer,’ i.e., a philosopher who wandered about from place to place for purposes of entering into discussion with others on matters of philosophy, ethics and religion. Wanderers were in existence even before the rise of Buddhism in India. They were distinct from ascetics who practised religious austeries. They were held in high esteem by the people, who, in return for their teachings, provided separate rest-houses for them, and fed them. Some of them were women. The existence of such wandering philosophers is evidence of religious tolerance and of the high level of intellectual attainment among the ancient Indians.

Page 29, line 7.—Vedabbha—relating to the country of Vidabbha.

„ line 14.—The Cetas or Cetiyas were an old tribe in Nepal.

Page 32, line 13.—लङ्घान—dung.

Page 33, line 31.—Kaṇṇamunḍa—a mythical lake.

Page 35, line 22.—Kosala, a powerful kingdom to the north-west of Magadha. In the time of the Buddha, it was governed by Pasenadi, brother-in-law to Bimbisāra, king of Magadha. In consequence of their relationship, the two kings were often at war. The seat of political power was for sometime with Kosala. Sāvatthi, where Jetavana was situated was its capital.

Page 39, line 5—Paṭicchāpeti—caus. of paṭicchati, to receive=to deliver, entrust.

Page 41, line 19.—Videha, a small kingdom in the province now called Tirhut. Mithilā was its capital, where the famous king Janaka ruled before the rise of Buddhism. The town Janakpur is named after him.

Page 42, line 11.—Uttamaṅgaruhā=uttama, highest+āṅga, limb=head + ruhā, growing=hair, growing on the head.

„ line 15.—Jhāna (ज्ञाहा, to meditate) abstract meditation, whereby the mind, being concentrated on a single object, is cleansed from all impurities. There are

four stages of Jhāna practised; but they are not essential to nibbāna.

Page 42, line 18.—Brahmaloka—the world of Brahmā, consisting of two divisions, (1) rūpa, the material world and (2) arūpa, the non-material world. The Brahmas are the highest and most powerful of all gods and are free from desires and passions.

LOKANĪTI (WORLDLY BEHAVIOUR).

The word Nīti means 'conduct', 'guide', 'behaviour' and is a general term for a treatise of maxims, pithy sayings and didactic verses, usually based on other sources. Thus the nīti literature of India embraces numerous ethical and didactic sayings gathered from the Mahābhārata. In Burma the term Nīti is used in connection with the Lokanīti, the Dhammanīti, the Rājanīti, and the Suttavaddhananīti. Of these, the first three are original compositions in Pāli, adapted from Sanskrit sources; while the last is a comparatively late collection of maxims from the Buddhist Canon. The Lokanīti is the most popular in Burma.

The Jātakas and the Dhammapada of the Pāli three piṭakas are thus not considered as being included in the nīti literature. It is not known definitely when and who adapted the Lokanīti, the Dhammanīti and the Rājanīti from Sanskrit works; but it is probable they were known in Burma in the twelfth century. It is also likely that the Sanskrit Nitis were brought to Burma by Brahmins, who must have helped the Buddhist monks in the compilation of the Pāli Nitis. Evidence is found in certain passages of the influence of the Brahmins and of emendations made by Buddhist monks to original passages to suit Buddhist ideas.

Introduction: pavakkhāmi, fut: of √ vac, to speak; nānā... = "extracted (samuddhatām, √ har) from various treatises" (sattha, n.)
Sāṅkhepam, adv: "concisely."

Verse 1.—Vijaññā opt: 3rd sing. of vijānāti, to know.

Verse 2.—Varām—excellent, a synonym for nibbāna.

Verse 3.—Sukhāvahām = "bearer of happiness", āvaha, √ vah, to bear, carry.

Verse 4.—Nātimaññeyya = “one should not despise”—na + atimaññeyya, opt. of atimaññeti, fr. ati + √man, to think + ya + eti
nidhāpaye=nidhāpayeyya, opt : 3rd sing, √dhā, to keep, hold.

Vammik+udaka+bindū+iva—“like drops of water in an ant-hill.”

Verse 5, line 2.—“Even one (art) learnt to perfection (pariyodāta, √dā, to purify, perfect) is a means of (kāraṇam) livelihood (jīvitakappa.)”

Verse 6, line 1.—“There is not a gem in every rock (sele sele, loc), not a pearl in (the head of) every elephant.”

Verse 7.—Sutesinā=suta+esinā instr : √is, to seek=“by a seeker of knowledge.”

Verse 8.—Sine sine=“ by degrees,” “little by little.” Sine sippam=“learning comes by degrees” and so on.

Verse 9.—“Knowledge, the science of law, calculation, mechanical art (or Yoga philosophy), the knowledge of Nīti, grammatical analysis (or Vaisesika philosophy), music, arithmetic and archery and antiquities.”

Verse 10.—“Medicine, legendary, poems, astrology, jugglery, versification, diplomacy, incantations, and grammar—these are the eighteen acquirements.”

Verse 11.—Pajunno=“a shower of rain.”

Verse 12.—Yathākicce samuppanne=“when occasion arises.”

Verse 13.—“The stalk of the waterlily (kumuda-nāḍam) is the measure or criterion of water; discipline, principally (padhānam), is the measure of a family” and so on.

byatti—‘wisdom.’

milātam p.p.p. of milāyati, (√mlā, to fade)=“faded,” “withered.”

Verse 14, line 2.—“As a frog not seeing the ocean-water (sindhu+udakam) thinks as much of the water (toyam) in his well (kūpe).”

Verse 15.—“In the first portion of life, science should be mastered, (parājaye, 3rd opt. √ji); in the second, wealth should be acquired (*lit.* mastered); in the third, the Law should be mastered. (Otherwise) what will one do in the fourth?”

Verse 16.—“Son, be wise; why idle?” and so on.

Verse 17.—“A mother is enemy, a father is enemy (to their children). Wherefore? Not having been taught in youth (bāle) they do not shine in an assembly (sabhāmajjhe) like a crane among swans.”

Verse 18.—“Who sharpens (tikkhati) the mountain thorn (giri-kanṭākāra)? Who applies the collyrium (añjanām) to the eye of a deer (miga-akkhikāra) or fragrance to a lily in the pond? Who makes (pavattati) the dispositon of sons of noble families (kulaputta-rūpa)?—Each comes of itself (sāmaṇī bhāvo).”

Verse 19.—*akotambulām*—a, without + ko, lime + tambulām, betel-leaf = “betel-leaf without lime is tasteless (na rasam).”
byākaraṇām—“explanation, exposition”.

Verse 20.—*Sussusā*—*abl.* of desiderative of √ su, to listen = su + √ su + sa; hence “attention.”

Verse 22.—*ripu (m)*—“enemy.”
pemām—“affection.”

Verse 23.—*turaṅgo*—“horse.”

Verse 24.—*payirupāsatī*—“to sit beside, attend on” = pari + y + upa + √ ās + atī.
dabbi (f)—“a spoon.”
sūpa (m)—“soup, sauce.”

Verse 26.—“A warrior should not go to the battle-field without his weapon (satthāra); likewise a wise man (pañdito) should not speak without his book (satthām); nor should a travelling (addha-gū) merchant go without his caravan (satthām); neither should one going to another land go without a companion (satthām).” Note here the play on the word *satthām* with its different meanings.

Verse 27.—avamānam—“disrespect.”

Verse 28.—Patta, what is fallen, i.e., occasion + anurūpakam, befitting = “(speech, vākyam) befitting the occasion.”

Sabhāva.....=“dear one (piyam) agreeable to (rūpakam) one’s nature (sa-bhāva).”

attā...=“temper (kodha) befitting oneself (attā-anurūpa-kam).”

Verse 30.—an-avhāyam—“uninvited.”

Verse 31.—appa-rūpo—“one of little beauty speaks much.”

khobhe—3rd opt. of *akhubh*, to shake.

cale=caleyya /cal, to move—“a cow with little milk moves; (or kicks) about.”

Verse 32.—“A frog, sitting on its haunches (ukre) thinks itself a lion on being caught a crow cries out ‘Dear friend! dear friend.’ Being questioned by the wise (dhīrā pucche) an ignorant man, thinking himself wise exclaims ‘My master! my master!’ (ṅgaye, ṅgaye).”

Verse 33.—“Does a frog, seated on its haunches, become a lion?—a hog grunting (uhe) become a leopard? Does a cat by its resemblance become a tiger (byaggha)? Are all wise men alike in knowledge?”

Verse 34.—titti (f)—“contentment”.

Verse 35.—visāla-kula-sambhavā=“sprung from a noble (visāla) family.” Kimsuka or palāsa is the Burmese *pauk* flower, *Butea frondosa*.

Verse 36.—“The son of a man of low origin (hīna) becomes a king’s minister” and so on.

Verse 37, line 2.—“As a dumb person (mūgo) seeing a dream (supinam) is not able (ussahe, /sah) to tell it (kathetum, /kath).

Verse 38.—“A potter strikes (ghat̄eti, /ghat̄) the pot not to break it but to beautify (sobhetum, (/subh) it; a teacher beats his pupils not to throw them into purgatory but for the sake of their growth (vuḍḍhi-kāraṇā).”

The four apāyas or states of suffering are (1) Narakaloka, hell (2) tiracchānaloka, the animal world, (3) peta-loka, the world of departed spirits, (4) asuraloka, the world of demons.

Verse 39.—Taggara—a shrub giving a fragrant powder. Upanayhati—
upa + √nah+ya+ti=“to bind together with, roll up.”
su-r-abhi—√vā, to blow+y-anti=“emit a fragrant smell.”

Verse 40.—Sabbhi-r-eva—instr: pl. of santa, “the good.”

Samāsetha, 3rd sing opt; ref. of sam + √ās, to sit + etha=“to sit together, associate with.”

Santhavam (companionship) kubbetha (one should make)—
√kubb=√kar.

Satam—gen. pl. of santa, “the good.”

Verse 41.—Ahorattim, (adv)=“day and night.”

Verse 42.—Kimi (m)=“worm.”

Verse 44.—Taru (m)=“tree.”

līlā=“grace.”

Verse 45.—Jighaccho=“hungry.”

Verse 48.—“The sun (bhānu) may rise (udeyya, ud+√ī, to go) in the west.”

Vikase=vikaseyya √kas, to blossom.

Viparitam=“reversed,” “changed.”

Verse 49.—An-eka-dhā=“in many ways.”

Verse 50.—Saj-janā=“good men.”

Verse 51, line 1.—“Bad is the speech of one who has a base mother (mātā-hinassa), bad is the conduct (du-kriyā) of one who has a base father.”

Verse 53.—A-kutuhalam=“free from excitement or tumult.”

Atthe jāte (*loc. absolute constr.*)—“when need arises,” “in an emergency.”

Verse 54.—himśitum √himś—to injure.

rosayam=rosayanto—*pres. part. nom.* of rosayati, √rus, to annoy.

Verse 55.—*Sahasā*, *adv.* “hastily,” “suddenly,” “forcibly.”

Verse 57.—*Sambādha*=“crowded.”

Asuci-saṅkata=“full of or heaped up with impurity.”

Verse 58.—*Uttam*—*uttamam*=“an exalted person”.

Atta-nivātena=“by lowliness of self.”

Bheda—*~bhid*, to break=“dissension.”

Verse 60.—“They do not call poison a poison ; the wealth of the clergy is called (*uccate*—*vuccate* *~vac*) a poison ; poison kills once (for one existence) ; the property (*santakam*) of the clergy kills for all existences.”

Verse 61.—*Bhadram*=“a good horse.”

“and they know an ox by its load (*vāhanā*), a cow by its milk-giving capacity (*duhenā*, *~duh*).”

Verse 62.—*Nissaya*=“a support” *~sī*.

Verse 63.—*Najjo*=*nadiyo*, *pl.*—“rivers.”

Verse 64.—*Pattheti*, *den. fr. attha*=to wish for, pray for.

“One should not let pass (*accaye*=*accayeyya*, *opt* : of *ati*+*~i*, to go) the time uselessly (*mogham*).”

Verse 66.—*Piyam kurute*=*piyam karote*=“to make love”, “to love.”

“That is the beginning (*mukham*, *lit.* entrance) of ruin (*parā-bhavato*).”

Verse 67.—“A wicked man (*khalo*) should not be loved much (*ati-ppiyo*) ; he causes tumult (*kotuhalaṁ karo*) like, etc.”

Verse 68, line 2.—“A snake is conquered by charms and drugs (*manta-osadhehi*).”

Verse 70.—*Paccati*, *pass. of ~pac*=to be cooked; hence to ripen, mature, give result.

Verse 73.—*Jāgarato*—*pres. part. gen. of ~jāgar*, to be awake.

Verse 74.—*Nālikero*=“a cocoanut.”

Khalajāto=“a man of base origin.”

Verse 75.—*Jaññā*=*opt. 3rd sing. of jānāti*, to know.

tu=an indeclinable.

Verse 75, line 2.—“ he should hide his faults as a tortoise (kummo) hides its limbs but he should note (\sqrt{n} lakkh) the faults of others.”

Verse 76, line 1.—“ Punishment by way of praise is given to the wise by the fool.”

Verse 77.—Chandā-anuvattiyā= “ by giving him his way,” “ by letting him follow his wish.”

Yathābhūta—“ truth ”, lit. “ according to the real nature of things.”

Verse 78.—Deha-jo—“ produced in the body.”

Verse 79.—Parokkhe=“ in one’s absence.”

Paccakkhe=“in one’s presence.”

Verse 80.—Sahodarā=“uterine brothers.”

Verse 81.—Pesane (*loc.*)=“ in going on errands ”, peseti \sqrt{n} is, to send.

Bhacca=“ a servant ” \sqrt{n} bhar+cca.

Appakāsu=“ in times of poverty.”

Vibhava-kkhaya \sqrt{n} khī=“ loss of wealth.”

Verse 82.—“ He is a relative who yokes you to prosperity.”

Verse 83.—“ One should not confide in an enemy (a-vissatthām ‘ one not to be trusted’).”

Verse 84.—Sandhitum icchati=“wishes to be reconciled (saṁ+ \sqrt{n} dhā+i+tuṁ)”; gabbham assatarī yathā=“as a mare pregnant with (gabbham) with a Tara colt (dies on the birth of the colt).”

Verse 86.—ina-seso=“debt-balance.”

Verse 87.—Halāhalam=“ poison.”

Verse 88.—A-pagganham=a-paggan̄hantam, *pres. part: acc.* \sqrt{n} gah=“ one who upholds or supports or promotes another.”

Niggāhakam=ni-ggāh \sqrt{n} gah+akam=“one who puts others down.”

Verse 89, line 1.—“ One should avoid (vajje) a horned animal (siṅgam) at a distance of fifty cubits (paññāsa-hatthena), horses (vāji) at a hundred.”

Desa-cāgena (\sqrt{n} caj)=“ by leaving the place.”

Verse 91.—Roga + āture=“in sickness and ailment.”

Satru-viggahe (*ñgah*)=“when captured by enemy.”

Verse 92.—“One of pleasant speech has many friends” and so on.

Verse 93.—patibbatam=“devotedness.”

rūpam=“beauty”

tapassi=“hermit.”

Verse 96.—“Good musicians (being separated from their instruments) are ruined (malā) in five days (*lit.* nights)” and so on.

Verse 97.—“A buffalo (him—mahimsa) delights in mud (pañ—pañsu); a swan (hañ—hañsa) in a pond (pok—pokkharanī); a woman (thi—itthī) delights in a man (pu—purisa); a monk (khu—bhikkhu) in the Law (dhammam—dhammañ).”

Verse 98.—Jinñam (*ñjir*) annam (*ñad*)=“digested food,” i.e., “food when it has been digested.”

gata-yobbanam=“who has passed her youth.”

rañā (*abl.*)=“from battle.”

Verse 99.—Dva-tti-patikā=“having two or three husbands.”

katamāyā bahūtaranī=“very much deceit (māyā) has been done.”

Verse 102.—“A woman is like thread (suttam) in a needle (sūci).”

Verse 103.—nivātaka=“solitude.”

Verse 104.—vivāda-siliñ=“of contentious habit (sili).”

Sampassa-tañhim=“craving for everything that she sees.”

bahu-pāka-bhuttinim=“who cooks and eats much.”

agganta-bhuttim=“who eats before her husband.”

puttasatañ pi=“though she has a hundred sons”

Verse 105.—Janīva kantini=“is pleasing like a mother.”

guyhe (*ñguh*) thāne=“in things that should be concealed.”

kammesu pattesu=“in duties that have reached the right moment for performance.”

rūpisu sikkhi=“is comely in appearance.”

dive=“in heaven.”

Verse 106.—sāmā, “blonde.”

tanu, slender + majha, middle + gattā, limbs = “slender at the waist.”

Sūrū = su + īrū, “beautiful thighs.”

Sama, even + danta, tooth + panti, row = “with a row of even teeth.”

nābhi (*f*) = “the navel.”

su-sili = “of good conduct.”

vivāhyā-*pp*. of vivāhati, “to marry.”

Verse 108.—line 1. “Whatever woman wishes to be born a man repeatedly in every existence.”

apacāyeyya √cāy, to honour, cherish.

Verse 109.—line 2 “as a man who has washed his feet (dhota √dhāv + pādo) shuns the mud.”

Verse 110.—“A man of much advanced (ati+kkanta √kam) age (vayo) marries (āneti “brings”) a woman having breasts (thaniā) as small as the tinduka fruit (timbaru). He does not sleep out of his jealousy for her (tassā issā)—that is the beginning of his ruin.” If the reading in line 2 is tassā issā asaddhā the meaning is ‘Jealousy and distrust (a-saddhā) in her result.’”

Verse 113.—māno = “respect.”

vijjā + āgamo = “one endowed with wisdom.”

Verse 114.—daliddatā = “poverty.”

Verse 115.—taruṇa + itthim (vase) = “he should live with a young woman.”

vasāni game (=gameyya) = “he should follow (the king's authority (vasāni).”

Verse 118.—Jāgariyām + utthānam = ‘vigilance and industry.’”

dayā + ikkhānā, (√ikkh) = “mercy and hope.”

Verse 119.—Sanantano = “ancient.”

Verse 120.—a + nisammakāri = “not circumspect.”

Verse 121.—nettāro = “leaders” √ni.

Verse 122.—āyam (*ŋi*) khayam (*ŋkhī*) = “revenue and expenditure.”

Verse 123.—akko = “the sun.”

hutāsanam = “fire.”

Verse 124.—apayantena gantabbā = “should be passed by avoiding them.”

accekanī = “suddenly.”

Verse 125.—paduṭṭha-citta-dāsako = “one who sends a slave of wicked mind.”

Verse 126.—ku-nārī = “a bad woman or wife.”

pyavasidati = pi + avasidati *ŋsid*, to sink, deteriorate.

Verse 127.—“Evil done by the son is the mother’s, etc.”

Verse 128.—saccena + alikavādinam (*acc.*) = “falsehood by truth.”

Verse 129, line 1.—“charity is the taming (damanañ) of one who is untamed, accomplishes (*ŋsādh*) all benefits (sabba + attha).”

unnamanti (*ud* + *ŋnam*) = “they bow (in condescension).”

namanti = “they make others bow to them.”

Verse 130.—Dosana + osadham = “medicine of hate.”

Kapaṇa = “pauperism,” “solitariness.”

Verse 131, line 1.—“One may win victory by the concord (sāmaggi-yā) of many though of little worth (appa-sāraṇam).”

Verse 133.—Ākappo = “personal appearance”.

Sara + kuttim = “the issuing of a command (*lit. voice*).”

Verse 134.—Methuno = companion. Another possible reading is *me dhuno*—“my brother-in-law”.

Niṭṭham ṭhāpaye = “he shoud conclude or hold or decide.”

Verse 135.—Upavātake = “in the direction of the wind.”

Tiṭṭhe aggim va samyato = “he should remain guarded (samyato, *ŋyam*) as though with regard to fire.”

Verse 136.—Tulya = “similar, equal.”

A-nissayo = “without a patron.”

Hemam = “gold.”

Verse 137.—Itthi-misse=“in a monk who mixes (misse) with women.”
 Surā-pāne ($\sqrt{pā}$)=“in a drunkard.”
 Mahā-tande=“in one of great laziness.”

Verse 138.—Vikālo=“one who goes about at unseasonable time.”
 Samajja-caraṇo=“one who goes to festivities.”
 Khiddā ca dhutto=“a gambler and a gamester.”

Verse 139, line 1—“In the day speech should not be made without looking around (a-dikkhya \sqrt{dis}); nor at night without making an inquiry.”

Verse 140.—Vyāsa--name of an ancient compiler of nīti literature.
 Parikittitā, \sqrt{kitt} —to declare.
 Nitya-sevako=“a constant servitor of the king.”

Verse 142.—Kamma-ārāmo=“one who delights in action.”
 Sattha-vajjītā=“they shun books.”

Verse 143, line 3.—“This does not happen ; kamma is supreme.”

Verse 144.—“When duty is done no one looks upon the doer ; therefore duty should be performed by leaving a remainder (sa-avasesena)” —this verse is sarcastic.

Verse 145.—Tālam=“cotton”.
 Cāpalla-jātiko=“one with a fickle nature”.
 Vuddham an-ovādo=“one who does not accept the admonition (vādo) of his elders (vuddham).”

Verse 147.—“The right hand is the slave of the body ; the small finger on it is the slave of the ear, nose, and eyes ; the left hand is the slave of the legs.”

Verse 148.—Kuvera—lord of the yakkhas or demons.
 Yakkha—a demon living in the Himalayas.
 Kālakanpi—an evil demon.

“*line 3.*—“One should eat the betel-leaf having broken off the upper and lower ends (tāni); his glory increases thus.”

Verse 149.—“Brahmā watches the slate” (sampaṇḍa); accu=“a wrapper for palm-leaf books.”

Verse 152.—“A study begun (ārambho) on Thursday (Guru) is accomplished.”

Ravi-sokrā=“Sunday or Friday.”

Buddha-Candaro=“Wednesday or Monday.”

Sorī-aṅgā=“Saturday or Tuesday.”

Verse 153.—Aṭṭhamiyam—*i.e.*, learning on the eighth day.

Verse 154.—Satta=“the seventh day.”

Prinnam=“a kind of potato.”

Minnam=“curry, tasty dish.”

Verse 156.—Desam ossajja (*ger.*: √saj)—“having forsaken their residence”; tatth' eva nidhanaū yanti=“even there, *i.e.* in their accustomed abode, they undergo destruction.”

Verse 158.—Carati + ekena padena=“walks taking a step at a time” *i.e.*, “looks before he takes a step,” *figuratively*: “examines a new position before he goes to it.”

Tiṭṭhati + ekena=“establishes himself on one leg (before the other is placed)” *i.e.*, “makes sure of his original position before he gets a new one.”

“line 2.—“Without examining (a-nisamma) another place, one should not forsake an old abode (pubbam ālayam).”

Verse 159.—“On occasions (payogesu) of selling property and paddy, and of acquiring knowledge (vijjā + āgamesu), of sending messengers, of gratifying sensual desire (apacāresu) shame should be abandoned [cajjā bhave (yya)].”

Verse 160.—Thinam=itthinam.

Tvatṭhaguṇo=tu (*indeclinable*) + aṭṭhaguṇa, eightfold.

Verse 161.—Pabbe-pabbe=“knot after knot.”

Kamena=“in due course.”

Visesa-rasavā=“is possessed of a better (*lit.* distinct) taste.”

Viparīto=“the reverse.”

Verse 163.—“Texts become useless (malā) by non-repetition (a-sajjhāya, √jhā); an-uṭṭhāna=“by being neglected,” (houses become useless).

Verse 164, line 1.—“The property (vittam) of men wanting in industry (hīnānam) becomes the possession (santakattanam) of the industrious.”

Verse 166.—“To be as though equal to others (samam) being of a low family, without wisdom, beauty and power,—this age is degenerate (chutta); wealth is all-important (visesakanam).”

KAPIRĀJACARIYA.

This and the following piece are from the Cariyapiṭaka (conduct piṭaka) which is a small book of stories from the Jātakas in verse. Each of these stories in verse teaches the importance of one or other of the Ten Pāramī or Perfections which are practised by the Bodhisat as a necessary qualification for Buddhahood. Thus the present piece teaches the Saccapāramī, the Perfection of Truth. This Bodhisat-doctrine is a later product than the orthodox doctrine and it is important to note that it is taught in Cariyapiṭaka which was compiled later than the Jātaka book, whose stories, as said above, form the basis of the versified stories in the other. The Cariyapiṭaka is also one of the fifteen books of the Khuddaka Nikāya which is the fifth division of the Sutta Piṭaka.

Verse 1.—dari-saye, “lying in a cave.”

Verse 2.—acchi, /acch, to remain, stay.

rudda-dassano, “fierce-looking.”

SASAPANDITACARIYA.

Verse 1.—sāko, “vegetable.”

para-heṭhana-vivajjito, “avoiding (✓vajj) ill-treatment (✓heṭh) of others.”

Verse 5.—dātave=dātum. (*inf.*)

dakkhiṇeyya, “a person worthy of receiving gifts (dakkhiṇa)”

Verse 9.—dajjāham=dajjāmi+aham, “I would give” (✓dā, base,—dajj.)

Verse 11.—ghāsa-hetu, “for the sake of food.”

MANGALA SUTTA.

This and the following Sutta are from the *Khuddakapāṭha*, the first of the fifteen books comprising the *Khuddaka Nikāya*, which is the fifth division of the *Sutta Piṭaka*.

Evam me sutam—“Thus have I heard.” These words were spoken by Ānanda in response to the questions of Mahākassapa, President of the First Council, in order to authorize his answers as the true words of the Buddha, from whom he had heard them. A sutta introduced by this phrase therefore was spoken by Ānanda at the First Council, held immediately after the Buddha’s death.

Abhikkantāya rattiya—“when the night was far advanced.” *Abhikkanta* is from */kam*, to pass, advance; but *abhikkantavaṇṇā* is from */kam*, to love, desire; hence to be beautiful.

Aṭṭhāsi=“stood.” The god, who is the messenger to the Buddha, does not sit down as any man would do, because he wants to return to his own abode as quickly after his business as possible. To Gods the world of men has a bad smell from the distance of a hundred yojanas. Hence his eagerness to depart.

Verse 1.—is the question addressed by the god to the Buddha regarding the māngala. At one time there was a commotion among men because they could not discover which was the best māngala or blessing in the world. They were divided into three groups in their views: *viz.* dīṭṭha māngala, suta māngala, mūta māngala, according as they held certain things seen, head or touched to be the blessings. The commotion reached the mansions of the gods who, being also divided into the same three divisions as the men, approached Sakka, demanding his decision as to which was the best blessing. Sakka sent a devatā to the Buddha to settle the point. The Buddha in his reply spoke verses 2 to the end, which embody thirty-eight blessings.

acintayūm (*/cint*), “they have thought” (for twelve years); *ākaṅkhamānā* (*/kaṅkh*) *sothānañ*, “desirous of happiness;” *brūhi*, “say thou”, */brū*.

Verse 3.—*Patirūpa-desa-vāso*, “living in a suitable place”, such as a place where good men dwell and religion flourishes or where

the Buddha had delivered the different important sermons or the majjhima desa, the "Middle Country", the seat of Buddhism.

atta-sammāpaññidhi (*✓dhā*), "right resolutions as regards oneself" (so that one's body and mind may be controlled by the faculties).

Verse 4.—Bāhusaccaṁ=bahuśutabhāva, "wide religious learning."

Sippaṁ=hatthakosallāṁ, "handicraft", "manual art." As applied to monks, it includes such art as sewing one's robes and preparing the requisites of a monk.

Vinayo—"the Vinaya Piṭaka or moral discipline in deed, word and thought."

Verse 5.—Anākulākammantā—"peaceful work or calling" such as ploughing, cattle-tending, etc.

There are five callings not peaceful: 1. Butchering, also fishing, hunting and a soldier's life. 2. Selling intoxicating liquors. 3. Dealing in poisons and dangerous drugs. 4. Dealing in arms and weapons. 5. Trading in human beings, such as slaves, prostitutes.

Verse 6.—An-avajja—"not sinful, not blameable," such as gardening and making bridges.

Verse 7.—Āratī viratī (*✓ram*)—"avoidance, abstinence." One avoids in thought, seeing the disadvantages of sin or evil. One abstains in deed and word by means of the door of action.

Verse 8.—Nivāta=nicavuttitā, "low or modest conduct" or nīcamanatā, "humility of mind" (like a bull whose horns have been cut off or a snake whose fangs have been taken off.)

Kālena—"at the proper time" i.e., once in every five days or when thoughts associated with flurry arise or when the mind is assailed by lust, doubt or other evil passions.

Verse 9 — Kālena, i.e., morning and evening.

Verse 10.—Tapo—“religious austerity” such as the restraint of the controlling faculties of one suffering from covetousness, grief, etc., and the putting forth effort by one who is suffering from idleness.

The Ariyasacca's or the Noble Truths or Facts are four.—

(1) Dukkha, the existence of Ill. (2) Dukkhasamudaya, the origin of Ill. (3) Dukkhanirodha, the cessation of Ill (4) Dukkhanirodhagāminīpaṭipadā, the path leading to the cessation of Ill. They were intuited by the Buddha under the Wisdom Tree and form the foundation of his doctrines.

Verse 11.—Yassa goes with phuṭṭhassa (*✓* phus)—‘whose (saint's) mind being touched by the worldly conditions does not shake but is free from sorrow, from the dirt of passion and is secure—this is the greatest blessing.’ The eight worldly conditions (lokadhammā) are (1) Labho, gain. (2) Alābho, loss. (3) Yaso, fame. (4) Ayaso, disgrace. (5) Pasāmsā, praise. (6) Nindā blame. (7) Sukham, bliss. (8) Dukkham, ill.

Verse 12.—Sabbattha-m-aparājita—“invincible under all circumstances.” Sabbattha sotthim gacchanti—“everywhere they find happiness.”

METTA SUTTA.

This Sutta was delivered by the Buddha to the monks who came to him at Sāvatthi as a *paritta* or charm against the devas who had troubled them in the Himalayas.

Verse 1.—Karaṇiyam=“what should be done,” “duty” viz., the three courses of training (Sikkhāttayaṁ). Attha-kusalena—“by a monk who is *clever* in doing his priestly duties for his spiritual benefit.” Attha also means the *middle path* which leads to nibbāna.

Santam (*✓* sam) padam—“the tranquil path” i.e., nibbāna.

lines 1 & 2.—“Duty should be done by him who is clever in seeking his spiritual welfare after thoroughly understanding [abhisamecca, ger. abbi+sam+*✓*i+tya (coa)] the tranquillity of nibbāna.”

Su-h-uju—“very upright”, “conscientious.”

Verse 2.—Subhara ($\sqrt{n}bhar$)—"easily fed and supported by the people," "who takes whatever food is offered."

Appa-kicco-lit. "having little duties" = "free from cares". Sallahukavutti ($sam+$ lahuka+ $vutti$)—"light in travelling," "not encumbered in going about, by a heavy load of worldly belongings."

Kulesu an-anugiddho—"not greedy for gifts from the families he visits for alms."

Verse 4.—Sukhitattā (sukhita+attra=citta)—"of joyful hearts," "pleased in mind."

Verse 5.—Tasā ($\sqrt{n}tas$)—"timid." It also means to be "thirsty" i.e., afflicted with craving ($tan\hbarā$ being from $\sqrt{n}tas$, thirsty), meaning average persons.

Thāvarā ($\sqrt{t}hā$), "strong." It also means theras, "Elders, Saints" because thera is from $\sqrt{t}hā$; dīghā—"having long bodies" like snakes, fishes and iguanas.

Mahantā—"big in size" like turtles and elephants, Rāhu and Dānava.

Majjhimā—"of middle size" like horses, cattle, buffaloes, pigs, etc.

Rassakā—"short in stature" like pygmies.

Anukā—"minute" i.e., so small as to be invisible by the naked eye like insects in water.

Thūlā—"thick in size" like fishes, tortoises, oysters and bivalve shells, etc.

Verse 6.—Bhūtā—"born" literally as beings who have been born, or metaphorically as saints who having been born for the last time will not be born again.

Samhhavesī=(sambhava+esi $\sqrt{n}is$)—"seeking birth" literally as beings on the point of birth, or metaphorically as average persons who not having attained nibbāna have to seek future births.

Verse 7.—Paroparam—"one another."

Nikubbetha, 3rd Sing: opt: ref: of ni+ $\sqrt{n}kubb$ = $\sqrt{n}kar$. to deceive.

Byārosanā (abl.)—"from anger ($\sqrt{n}rus$)."

Paṭighasaññā (abl.)—"from thoughts of hatred,"

Verse 8.—Niyam—“one's own.”

Āyusā—“at the cost of life.”

Verse 9, line 3.—“Unobstructed, free from hatred and from enmity.”

Verse 10.—yāvat' assa vigatamiddho—“as long as he is free from torpor (middho)”

“ line 4—“They then say ‘Here (in the Ariyan Doctrine) indeed is this ideal or noblest life”, said with reference to the practice of mettā, one of the four brahmavihāras “the Highest States.”

Verse 11, line 3—“having calmed greediness (gedham) for sensual pleasures.”

Jātu (*indecl.*)—“certainly, verily.”

gabbhaseyyam—“the womb.” i.e., seat of rebirth.

SINGĀLOVĀDA SUTTANTA.

This is taken from Dīgha Nikāya, one of the five divisions of the Sutta Piṭaka. It is a Suttanta on Advice to Singāla.

§ 1.—Kalandaka-nivāpa, *lit.*, ‘squirrel-food’, a park at Veluvana (the Bamboo Grove) near Rājagaha, where offerings of food were made to squirrels.

alla-vattho—“with wet clothes.”

§ 3.—“Since, oh householder, the four corruptions of action are put away by the Ariyan disciple, since he does not do evil action for four reasons, and does not follow the six means of loss (apāya-mukhāni) of wealth, he is free from the fourteen evils, etc.”

ayañ c'eva loko āraddho—“this world has been accomplished.”

kāyassa bhedā—“on the dissolution of the body.”

Pāṇātipāto—“life-taking” = pāṇa (pa + /an, to breathe + a), a living being + ati, by force + pāta / pat, causing to fall.

§ 5.—chanda-agatim—“the wrong course of desire.”

§ 6.—dhammam ativattati—“transgresses the Law.”

Jūñhapakkha—“the moon-lit half of the month.”

§ 7.—*Surā*.....“devotion (*anuyoga Jyuj*) to spirits and intoxicating drinks (*surā-meraya-majja*) as causes (*thānā*) of negligence (*pamāda*)”; *vikāla-visikhā-cariya* (*lit.* unseasonable road-travelling) —“roaming about steets late at night.”

Samajjā—‘festival, gathering of people for festive purposes, *pwe*’

§ 8.—*saudītthikā* (*lit.* that which is seen)—“present, of the present world.”

Jāni (*f*)—“loss”

āyatanaṁ—“cause.”

kopīna-niddaṁs uñi—“revealing what ought not to be revealed,” “showing one’s private parts.”

§ 9.—*sānkiyo pāpakesu thānesu*—“is bewildered in evil things.”

§ 10.—*Kuvam akkhānam*—“where is the recitation of battles to be?”

§ 11.—*pāṇi-ssaram*—“sound of cymbals or hand-clapping.”
kumbha-thūnam—“sound of kettle-drums.”

§ 11.—*sabhā*.....“his word does not take effect (*lit.* grow) in an assembly.”

paribhūto—“despised”

§ 13.—*ati-tāto*, “too full”

kicca-apadesa-bahula—“having many excuses regarding work.”

§ 14, lines 1 & 2.—“He has a drinking-companion (*pāna-sakhā*), a friend newly made (*sampiya-sampiya*)”

ussūraseyyā, “sleeping till late after sunrise.”

su-kad-ariyatā, “great stinginess.”

vāruṇi, “liquor-drinking.”

pāricariyā, “wandering about.”

yant’itthiyo.....“they go (*yanti, yā*) to women dear as life (*pāna-samā*) to others, and who are served by low people (*nihinasevi*) and not by the wise. (Their fame) decreases like the moon in the dark half of the month.”

pibam papāgato—“goes drinking (*pibam=pivanto*) to the liquor-shop (*papā*).”

“He enters into (*vigāhati*) debt as (a stone enters) water.”

Page 61.—“It is not possible for one who is in the habit of sleeping by day and of not rising up at night (till late after sun-rise)

(rattim-an-uṭṭhāna dassinā) and who is always intoxicated and in bed (mattena sonḍena) to dwell in a house (as husband). Too cold, too hot, too late, they say,—benefits pass by (accenti=ati+enti/ī) these lads who let go their work (vissaṭṭha /saj)."

Tiṇā—"does not consider more than grass" i.e., considers them as unimportant as grass.

§ 15.—Mitta-paṭirūpaka—"false friend" *lit.* resembling a friend.

Aññādatthu, surely + haro, taking away—"rapacious," "sure to take away something."

Vaci-paramo—"best in speech," "whose chief merit is speaking."

Anuppiya-bhāṇī—"speaking loveable words."

Apāya-sahāyo—"companion of ruin."

§ 16.—Bhay'assa=bhaye assa, "in fear he does his work."

§ 20.—Ārakā—"from far."

§ 21.—Samāna-sukha-dukkho—"the same in prosperity and in adversity."

Atthakkhāyī—attha+akkhāyī/khā—"who tells of benefit."

§ 25.—A-bhavena—"owing to not getting gain."

§ 26.—Jalam aggīva bhāsati—"shines like fire blazing (jalam=jalanto /jal).

Bhoge, etc.—"of one who gathers (saṁharamānassa) his property after the manner (iriyatō) of a bee."

Sannicayaṁ yanti—*lit.* "go to accumulation, get accumulated" (/ci.)

Samāhantvā, "having gathered."

Kammaṁ payojaye (yya)—"should start a business."

Nidhāpeyya—"bury in the ground."

§ 28.—Paccupaṭṭhātabbā, (f.p.p. pati + upa + /ṭhā)—"should be respected."

§ 29.—Upaṭṭhāna—"attendance."

Sussūsā, *desiderative* /su,—"obedience."

Pāricariyā, (*lit.*: wandering about a person)—"service."

Samakkhāyino=sam+ā+khāyino—"right declarers."

§ 30.—Avimānanāyā—"by absence of disrespect (vimāna /man.)"

An-aticariyāyā—"by absence of excessive conduct (with other women.)"

Susaṁvihita (*✓ dhā*) + kammantā—"she arranges her work well."
 Su-sangahita (*✓ gah*) + parijanā—"she treats her attendants (parijanā) with great favour."
 Sambhataṁ *✓ bhar*—"what is earned."

§ 31.—Peyya + vajja (*✓ vad*)—"sweetness of speech."

Samāna-attatā—"putting others on an equality with self", "impartiality."

A-visaṁvādanatā—"absence of deception."

Apara-apara-pajā—"generation after generation of descendants."

§ 32.—Ayirako—"master."

Bhatta-vettana-anuppadāna—"giving of food and wages."

Pubbutṭhāyī:—"rising from bed before one's master."

Pacchānipāti—"retiring to bed after one's master."

Kitti-vanṇa-harā—"bearers of good fame."

§ 33.—An-āvaṭa (*p.p.p.* āvunāti, to close) + dvāratā—(*lit.*: having the door not closed to), "always extending welcome to."

Pariyodapeti—to purify, cleanse.

§ 34.—Paṭibhāna—"ready wit."

A-thaddho—"not stubborn."

Vedhati—to tremble.

A-cchidda-vutti—"conduct with no flaw or fault."

Saṅgāhako—"one who shows favour" by the four bases of popularity, *viz.*: dānam, piyavacanam, attacariyā, samānattatā, charity, affability, beneficent rule, impartiality.

Vadaññū—(*lit.* knowing the words of beggars)—"bountiful"; or "knowing what has been said by a benefactor; hence grateful." Netā—"one who brings benefits."

Vinetā—"one who brings various kinds of benefits"

Anunetā—"one who brings repeated benefits."

Idha—"here," "in this world."

Rathass' āṇīva yāyato—"like the lynch-pin (*āṇī*) of a rolling (yāyato=yāyantassa *✓ yā*) chariot."

Na mātā, etc.—"the mother would not get (labhetha=labheyya) on account of her son (putta-kāraṇā) either respect (mānam) or honour."

§ 35.—Nikkujjitaṁ—"overturned, upside down", *✓ kujj*.

Ajja-t-agge—"from to-day."

Pāṇupetaṁ—pāṇa + upetaṁ—"as long as life lasts.

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